* ओ३म् [illegible] *

आर्य और दस्यु

(गुरुकुलाचार्य श्री रामदेव जी द्वारा दशम सरस्वती सम्मेलन में पढ़ा गया)

सम्वत् १९७४ वि० [दयानन्दाब्द ३५] सन् १९१८ ई०

५०० प्रति [तिथि १६ चैत्र] मूल्य =)॥

गुरुकुल-यन्त्रालय कांगड़ी में नन्दलाल के प्रबन्ध से मुद्रित तथा प्रकाशित ।

प्रस्तावना

लाहौर आर्य्य-समाज के गत वार्षिकोत्सव पर मैंने "आर्य और दस्यु" विषय पर एक व्याख्यान दिया था। तब साहित्य परिषद् की कार्यकारिणी के सामने यह विचार उपस्थित हुआ कि आगामी सरस्वती सम्मेलन में किस २ का निबन्ध हो, तब मैंने कहा कि निबन्ध के लिए सामग्री तो मैं दे सकता हूं, यदि निबन्ध लिखने का भार कोई अन्य उठाने को तय्यार हो।

इस पर परिषद् के मन्त्री ब्र० देवराज ने, मेरी संग्रहीत सामग्री के आधार पर निबन्ध लिखना स्वीकार किया। अब ब्र० देवराज द्वारा लिखा गया यह निबन्ध पाठकों के सामने उपस्थित है।

गुरुकुल भूमि }
१५-१२-०४ }

रामदेव

ओ३म्

आर्य्य और दस्यु

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया
शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता विश्वेत्तान्ते
सधमादेषु चाकन् । ऋ० १-५१,८

जहाँ एक ओर भारतवर्ष स्वराज्य के नाद से गूंज रहा है, और भारतीयों को एक जातीयता के सूत्र में बांधने का यत्न होरहा है, वहाँ दूसरी ओर भारत के दक्षिणीय कोने से स्वराज्य की मांग के विरुद्ध प्रबल शब्द उठता सुनाई देता है। कहा जाता है कि अगर भारतीयों को स्वराज्य मिल गया तो भारत की उच्च जातियें, ब्राह्मण जाति वा आर्यजातियों के लोग जो संख्या और शक्ति में अधिक हैं- अब्राह्मण (Non Brahmans) और अनार्य जातियों पर अत्याचार करेंगे, जैसा कि चिरकाल से करते आए हैं। आर्यों का अनार्य द्राविड़ जातियां से शाश्वतिक और पुराना विरोध है। आर्य और अनार्यजाति में मौलिक वा रक्तका भेद है, रक्त भेद के साथ एक दूसरे के प्रति घृणा का भाव भी बहुत देर से चला आया है ! वैदिक काल से आर्यों और दस्युओं में लड़ाई चली आई है आदि।

इस प्रकार स्वराज्य की मांग के विरोध का आधार रक्त भेद को बनाया जारहा है। यह रक्त भेद कहां तक ठीक है जिसको आधार बना कर इतना शोर मचाया जाता है, कहीं यह निस्सार वा मिथ्या तो नहीं ?

राजनीतिक दृष्टि को यदि छोड़ भी दें, फिर भी सत्य की जिज्ञासा से प्रेरित होकर, सत्य की खोज के लिए, इस विषय पर विचार करना चाहिए।

इस लेख में यह दिखाने का यत्न किया गया है कि आर्य और अनार्यों का यह विभाग जातीय भेद वा रक्त भेद के कारण नहीं प्रत्युत धर्म वा आचार की भिन्नता के कारण है। दस्यु आर्यों में से ही थे जो धर्म कर्म न करने से वा आचार हीन होने से पतित और बहिष्कृत समझे गये थे।

म्योर, मैक्समूलर, रौथ प्रभृति पाश्चात्य विद्वानों का विचार है कि भारत के आदिम निवासी दो पृथक् जातियों के थे। भारत में निवास करने वाली जनता का प्रबल और बड़ा भाग आर्यन नसल का है और विन्ध्य के उत्तर तथा अन्य समतल इलाकों में यह रहते हैं ; इनके सिवाय एक अन्य नसल के लोग भी भारत में पाए जाते हैं जो कि प्रथम की अपेक्षा संख्या और शक्ति में कम हैं और विन्ध्य के दक्षिण तथा पहाड़ी इलाकों में रहते हैं। पाश्चात्यों के अनुसार इन लोगों को वेद में दस्यु कहा गया है।

आर्य लोग भारत के प्रथम निवासी नहीं, प्रत्युत बाहर से भारत में आए हैं, इनके आगमन से पूर्व भी भारत में कोई लोग बसा करते थे वही आदिम निवासी हैं।

आर्य लोग भारत में कहां से आए ? इस प्रश्न का उत्तर एक अन्य गहन प्रश्न से सम्बद्ध है कि आदि सृष्टि कहां हुई ? आदि सृष्टि कहां हुई, इस विषय में बहुत मतभेद है जितने मुख उतनी बातें सुनाई जाती हैं। युरोप के प्रायः सभी देश, उत्तरीय ध्रुव, मध्य एशिया और तिब्बत भिन्न२ विचारकों के मतानुसार मनुष्यसृष्टि वा मनुष्योत्पत्ति के आदि स्थान कहे जाते हैं।

आदि सृष्टि कहां हुई यह स्वयं पृथक् बड़ा जटिल और विवादास्पद विषय है अतः इसको यहीं छोड़ विषय पर आते हैं।

म्योर साहब के कथनानुसार आर्यलोग मध्य एशिया से चले और उन्होंने काबुल के रास्ते आकर सिन्धु नदी को पार कर पंजाब में प्रवेश किया। पंजाब में इन नवागतों का वहां के प्राचीन वासियों से सामना हुआ, सभ्यता में उच्च और संख्या में अधिक इन नवागतों ने आदिम वासियों को हराकर खदेड़ना शुरू किया, खदेड़ते २ नवागतों ने क्रमशः पुरातनों को पंजाब से बाहर निकाल दिया, और पुनः गङ्गा यमुना के इलाकों को भी जीतकर पुरातनों को पहाड़ों में और दक्षिण में भगा दिया।

नवागतों और पुरातनवासियों में कुछ युद्ध होते रहे। इन नवागतों ने अपनी जाति वालों को 'आर्य्य' और अपने शत्रुओं वा प्रतिद्वन्द्वियों को 'दस्यु' नाम दिया।

जहां दस्यु आर्यों से जाति में भिन्न थे, वहां रंग, भाषा, धर्म, रीति रिवाज में भी भिन्न थे। आर्यों का रंग सफ़ेद या गोरा था और दस्युओं का काला।

आर्य और दस्यु एक दूसरे के धर्म, रीतिरिवाज को घृणा से देखते थे और दस्यु लोग आर्यों के धर्म कर्म में विघ्न डालते थे।

आर्य और दस्यु विषयक इन परिणामों की पुष्टि में म्योर साहब बहुत से वेदमन्त्रों, ब्राह्मण वाक्यों, मनु और महाभारत के श्लोकों को प्रमाणरूप से उपस्थित करते हैं।

१—वेद

(क) आर्य और दस्यु भिन्न जाति के थे—

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया

शासद् व्रतान् ॥ ऋ० १-५१-८

अयमेमि विचाकशद् विचिन्वन् दासमार्यम् ॥

ऋ० १०-८६-१९

म्योर के अनु० प्रथम मन्त्र का अर्थ है—आर्य और दस्युओं में भेद जानो, अव्रतों, धार्मिक क्रिया न करने वालों को दण्ड दो और आर्य के अधीन करो।

द्वितीय मन्त्रार्थ=इन्द्र कहता है कि यह मैं आता हूं दास और आर्य को देखता हुआ और उन में भेद करता हुआ।

(ख) दो प्रकार के शत्रु आर्य और दस्यु

त्वं तान् इन्द्रोभयां अमित्रान्दासा वृत्राण्या
र्याचशूर । वधी—ऋ० ६-३३-३

(अर्थ)—हे वीर इन्द्र, तू हमारे दोनों शत्रुओं का नाशकर जो आर्य हैं और जो दस्यु।

दासा च वृत्रा हतमार्याणिच—॥ऋ० ७ ८३-१

(ग) दस्युओं के नाश के लिये विशेष रूप से प्रार्थना—
स जातुभर्मा श्रद्दधान ओजः पुरो विभिन्दन्न ।
चरद्विदासी ॥

विद्वान् वज्रिन् दस्यवे हेति मस्यार्यं सहो वर्धय द्युम्न
मिन्द्र ॥ ऋ १-१०३ ३

(अर्थ)—विद्युत् का अस्त्र धारण किये हुए और अपनी शक्ति में विश्वास रखता हुआ इन्द्र असुरों के दुर्गों का नाश करता हुआ विचरण करता है। हे वज्री इन्द्र विचार पूर्वक दस्यु की तरफ अस्त्र फेंक और आर्य की शक्ति और यश को बढ़ा।

धमन्.... । अभि दस्युं बकुरेणा धमन्ता उरु ज्योति
श्चक्रथु रार्याय ॥ ऋ० १-११७-२१

हे अश्विनो दस्यु का वज्रद्वारा दाहकर के तुमने आर्य के लिये बहुत प्रकाश वा सुख कर दिया है।

(घ) इन्द्र का दस्युओं से भूमि छीन आर्यों को देना

दस्यूञ्छिम्यूंश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वानि बर्हीत् ।

सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥ ऋ १ १००-१८

(अर्थ) हे पुरुहूत, बहुत वार बुलाये गये इन्द्र, अपने स्वभावानुसार दस्युओं और शिम्युओं को पृथिवी पर पटक कर वज्रद्वारा कुचल डालो। उत्तम वज्र धारण करने वाले इन्द्र ने, तेजस्वी मित्रों के साथ, क्षेत्र दिया, सूर्य दिया और जल दिया।

(ङ) आर्य और दस्यु में रंग भेद—कृष्णत्वचा वालेदस्यु

इन्द्रः समत्सु यजमान मार्यं प्रावद्विश्वेषु शतमूति राजिषु स्वर्मीळ्हेषु आजिषु। मनवे शासद व्रतान् त्वचं कृष्णमरन्धयत् ॥ ऋ० १-१३० ८

(अर्थ) सैकड़ों प्रकार से सब युद्धों में रक्षा करने वाले, इन्द्र ने स्वर्ग देने वाले युद्धों में यजमान आर्य की रक्षा की।

अव्रतों को दण्ड देते हुए उसने कृष्णात्वचा [वालों] को मनु के अधीन किया।

समानाश्वां उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम्
हिरण्य मुत भोगं ससान हत्वी दस्यून् प्रार्यं वर्ण
मवत् ॥ ऋ० ३ ३३ ९

(अर्थ) इन्द्रने घोड़े दिये, सूर्य दिया, बहुत पुष्टि करने वाली गौ दी, हिरण्य सम्पत्ति दी दस्युओं का नाश कर आर्यवर्ण (रंग) की रक्षा की।

इसी प्रकार ऋ० ९-७३ ५ में ·········अपधमन्ति···त्वच मसिक्नीम्' आया है। अर्थ हुआ काली त्वचा को जलाते हैं।

[च] धर्म रीति रिवाज में भेद—

विजानीहि० शासद् व्रतान् ॥

सूर्यं दिवि रोहयन्तः सुदानव आर्याव्रता विसृजन्तो
अधिक्षमि ॥ ऋ० १०-६५-११

पूर्वोक्त मन्त्रोक्त देवताओं ने सूर्य को आकाश में चढ़ाया और पृथिवी पर आर्यों के व्रतों को फैलाया।

शासस्त मिन्द्र मर्त्य मयज्युं शवसस्पते। ऋ० १-१-३१४

हे इन्द्र तुमने यज्ञ न करने वाले मनुष्यों को दण्ड दिया।

[छ] भाषा भेद—'मृध्रवाचः दस्यवः'

दनो विश इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदी दर्त्।
ऋ० १ १७४ २

हे सुखकारक इन्द्र, तुमने शरद ऋतु सम्बन्धी दास किलों का नाश कर बिगड़ी जबान वालों को दबाया।

वेद में आए दस्यु असुर, यातुधान आदि शब्दों से आदिम निवासियों का ही अभिप्राय है यद्यपि कई जगह टीकाकार इन शब्दों का अर्थ अमानुषी आकृति वाले भूत प्रेतादि करते हैं।

२—दस्युओं की कई जातियों का वर्णन ऐतरेय, मनु और महाभारत में आता है। यथा ऐतरेय ब्रा० ७।१८

ताननु व्याजहार अन्तान् वः प्रजाभक्षीष्टेति त
एते ध्रांपु ाः शबरा पुलिंदा मूतिबा इति उदंत्याबह
वो भवान्ति, वैश्वा मित्रा दस्यूनां भूयिष्ठाः।

म्योर -विश्वामित्र अपने ५० आज्ञा भंग करने वाले पुत्रों को कहता है कि तुम्हारी सन्तति सीमाप्रान्तों का भोग करे यह सन्तति अन्तआ सीमा भाग में रहने वाले अंध्र, पुंड्र, शबर, पुलिंद, मूतिब, आदि तथा अन्य बहुतसी सीमाप्रान्त निवासिनी जातियें हैं। (Other numerous frontier tribes) बहुत से दस्यु लोग विश्वामित्र की सन्तान हैं।

३ मुखबाहूरुपज्जानां या लोके जातयो बहिः।
म्लेच्छ वाचा चार्यवाचा सर्वेते दस्यवः स्मृताः॥

मनुः १०,४५

विराट् के मुख बाहु उरु और पांओं से उत्पन्न चार वर्णों से बाहर जो जातियें हैं, वह सब दस्यु जातियें हैं। चाहे वह म्लेच्छ भाषा बोलें चाहे आर्यों की भाषा।

४ पौरवं युधिनिर्जित्य दस्यून् पर्वतवासिनः
गणान् उत्सव संकेतान् अजयत्सप्त पाण्डवः।
२ २६-१० २५

पौरव को युद्ध में जीत कर पांडव ने उत्सव संकेतादि सात पहाड़ी दस्यु जातियों को जीता।

दरदान् सह काम्बोजै रजयत्पाकशासनिः
प्रागुत्तरं दिशं ये च वसन्त्याश्रित्य दस्यवः॥
निवसन्ति वने येच तान् सर्वान् अजयत्प्रभुः
लोहान् परमकाम्बोजान् ऋषीकानुत्तरानपि॥
काम्बोजानां सहस्रैश्च शकाना ञ्च विशांपते।
शवराणां किराताना बर्बराणां तथैवच॥
अगम्य रूपां पृथिवीं मांस शोणित कर्दमाम्।
कृतवां स्तत्रसैनेयः सपथं स्तावकं बलम्॥
दस्यूनां सशिरस्त्राणैः शिरोभिर्लून मूर्धजैः।
दीर्घ कूर्चै र्महीकीर्णा विबर्हैं रण्डजै रिव॥
द्रोण ११९

इन श्लोकों में दरद, काम्बोज, लौह, ऋषीक शक, शबर, किरात, बर्बर आदि दस्यु जातियों का नाम है जिन्हें अर्जुन ने जीता था साथ ही उन जातियों के निवासस्थान की ओर भी निर्देश है।

इस प्रकार हमने देखा कि वेद में आर्य और दस्यु में स्पष्ट रूप से भेद करना, इन्द्र का दस्युओं की सम्पत्ति भूमियें छीन आर्यों को देना, आर्यों की रक्षा करना, दस्युओं को मारना, उनके पुरों को नष्ट करना, आर्यशत्रुओं और दस्यु शत्रुओं से रक्षा की प्रार्थना; पुनः इन्द्र का कृष्णत्वक्' 'अनृत' और 'मृध्रवाक्' को मारना; यह सब मिलकर हमको इस परिणाम पर पहुंचाते हैं कि आर्य और दस्यु भिन्न और प्रतिद्वन्द्विनी जातियों के थे, उनमें मौलिक या रक्त भेद होगा; संज्ञायें केवल धार्मिक भेद को नहीं बतातीं। ऐतरेय मनु और महाभारत से तो यह बात और भी पुष्ट हो जाती है वहां तो स्पष्ट ही दस्युओं की जातियों का होना लिखा है, जातियों के नाम और निवास स्थान भी दिए हैं। सारांश यह कि आर्य्य और दस्यु यह विभाग जातीय और रक्त भेद के कारण होगा न कि धार्मिक भेद के कारण।

यह ठीक है कि पिछले समय में पतित आर्य भी दस्यु कहाए जाने लगे, काम्बोज प्रभृति दस्यु जातियें आर्यों की ही सन्तान थीं। परन्तु वेद में ऐसा नहीं, क्योंकि उस

समय ब्राह्मणोक्त याज्ञिक क्रियाएं (Brahmanical Institutions) पूर्णता को प्राप्त न हुई थीं, अतः कौन ब्राह्मणोक्त क्रियाओं को ठीक ठीक (Strictly) करते हैं (अतः आर्य हों) और कौन पालन में ढील करते हैं (अतः दस्यु हों) यह विवेक नहीं हो सकता था, इस लिए वेद में कहे गये धर्म में भिन्न लोग आर्यों से भिन्न जाति के होंगे।

उत्तर पक्ष

इस प्रकार आपके सामने पक्षपोषक प्रबल युक्तिएं देते हुए पूर्वपक्ष रख दिया है; अब उत्तर पक्ष पर आते हैं।

जैसा कि पहले लिखा गया, आर्य लोग भारत में बाहर से आए या नहीं यह विवादास्पद है। दोनों पक्षों की पुष्टि में प्रमाण उपस्थित किये जा सकते हैं। पूने के नारायण भवन रावपावगी ने अपने ग्रन्थ The Aryavartic Home And Its Arctic Colonies में पाश्चात्य विद्वानों की युक्तियों और प्रमाणों की समीक्षा कर सिद्ध किया है कि भारतीय आर्य बाहर से नहीं आए प्रत्युत आदि सृष्टि सप्त सिन्धु प्रदेश में सरस्वती नदी के किनारे हुई।

यदि यह मान भी लें आदि सृष्टि बाहर हुई, कि आर्य लोग भारत में कहीं बाहर से आए, फिर भी इसमें कोई प्रबल युक्ति नहीं कि उनके आगमन से पूर्व भारत में कोई जंगली जाति रहती थी, जिसे आर्यों ने "दस्यु" नाम दिया और हराकर दक्षिण और पहाड़ों में भगा दिया।

अस्तु अब स्योर साहब के दिए प्रमाणों और युक्तियों की परीक्षा कर उनकी निस्सारता दिखाते हुए यह स्थापित किया जाएगा कि आर्य और दस्यु पृथक् जातियों के न थे, दस्यु आर्यों में से ही थे जो धर्म कर्म न करने से, आचार भ्रष्ट होने से, वहिष्कृत और पतित समझे गये थे। दोनों शब्दों की व्युत्पत्तियें इसी की पुष्टि करती हैं, वेद और उत्तरकालीन वैदिक और संस्कृत साहित्य इसी बात को पुष्ट करता है, पारसियों की ज़िन्दावस्था की भी इसमें साक्षी है। साथ ही यह भी दिखाऊंगा कि पाश्चात्यों को स्वयं भी अपने पक्ष की सत्यता में सन्देह है।

[१] आर्य्य और दस्यु शब्द का अर्थ निरुक्त और सायण के अनुसार—

[निरुक्त] **आर्य ईश्वर पुत्रः** [६–२६] (Arya is the son of Lord)

दस्युः दस्यतेः क्षयार्थादुपदस्यन्त्यस्मिन्नसा, उपदासयति कर्माणि ॥ [नि० ७ २३]

दस्यु क्षयार्थक दस् धातु से बनता है, दस्यु में रस क्षय जाते हैं [अतः मेघ दस्यु है], और वह वैदिक कर्मों का नाश करता है, (He destroys religious ceremonies)

[सायण] **आर्यम्=अरणीयं सर्वैर्गन्तव्यम्** । ऋ० १,१३०,४

आर्यान् विदुषोऽनुष्ठातॄन् ॥ ऋ० १-५१-८

उत्तमं वर्णं त्रैवर्णिकम् ॥ ३-३४-६

आर्याय यज्ञादि कर्म कृते यजमानाय ॥ ६-२५-२
आर्याणि कर्मानुष्ठातृत्वेन श्रेष्ठाणि ॥ ६-३३ ३

दस्यु=

दस्युं चोरं वृत्रं वा ॥ ऋ० १-३३-४

दस्यवः अनुष्ठातृणामुपक्षपितारः शत्रवः॥ऋ०१ ५१ ८

दासीः कर्माणामुपक्षयित्री विश्वाः सर्वा विशः प्रजाः
६-२५ २

दासाः कर्म हीनाः शत्रवः ॥ ६-६०-६
दस्यवः अव्रताः ॥ १-५१-८

"दासं वर्णं शूद्रादिकम्"। "दस्यु मव्रतम्"

दासः कर्म करः शूद्रः, आर्यस्त्रै वर्णिकः ॥ १०-३८ ३

यास्क और सायण के किए अर्थों में आर्य्य और दस्यु के जातीयभेद होने की गन्ध भी नहीं। सभी जगह यज्ञादि कर्म करने वाले त्रैवर्णिक को 'आर्य्य' कहा है और यज्ञादि कर्म न करने वाले, विघ्न डालने वाले अव्रत, व शूद्रादि को 'दस्यु' और 'दास' नाम दिये हैं।

२—पाश्चात्य विद्वानों की साक्षी।

म्योर साहब जिन्होंने आर्य्य और दस्यु को जातीय भेद सिद्ध करने में बहुत प्रयत्न किया है, और जिनकी स्थापना के आधार पर निबन्ध का पूर्व पक्ष है, वेद में आए असुर और दस्यु शब्दों की पड़ताल कर इस परिणाम पर पहुंचे हैं—

"I have gone over the names of the Dasyus or Asuras mentioned in the Rig-Veda with theveiw of discovring whether any of them could be regarded as of non-Aryan or indigenous origin, but I have not observed any that appear to be of this character."

(Arya vartic Home P. 260)

अर्थात, ऋग्वेद में आए असुर और दस्युओं के नामों की मैंने इस दृष्टि से पड़ताल की कि क्या उनमें से किसी नाम का अनार्य और एतद्देशीय Indigenous मूल समझा जा सकता है, पर मुझे इस प्रकार का एक भी नाम नहीं मिला।

प्रो० मैक्समूलरः—

"Dasyu simply means enemy; for instance, when Indra is praised because he destroyed the Dasyu and protected the Arian colour.' The 'Dasyus,' in the Veda, may mean non—Arian races in many hymns; yet the mere fact of tribes being called the enemies of certain kings or priests can hardly be said to prove their barbarian origin. Vasishta himself, the very type of the Arian Brahman, when in feud with Vishvamitra, is called not only an enemy but a 'Yatudhana, and other names, which in common parlance are only bestowed on barbarian savages and evil spirits."

(Muir's Sanskrit texts vol II P. 389)

अभिप्राय यह है कि—

दस्यु का अर्थ केवल शत्रु है, जैसे कि उस वाक्य में है जहाँ इन्द्र की इस लिए प्रशंसा की है कि उसने दस्यु का

नाश कर आर्य्य वर्ण की रक्षा की थी। हो सकता है कि दस्यु का अर्थ बहुत से मन्त्रों में अनार्य लोग हों, फिर भी केवल इतनी बात से कि दस्यु जाति की किन्हीं राजाओं या पुरोहितों से लड़ाई थी वे बर्बर या अनार्य नसल के नहीं बन जाते। वशिष्ठ को, जो शुद्ध आर्य रक्त का अभिमानी है, विश्वामित्र से लड़ाई करते समय "यातुधान" कहा गया है।

प्रो० मैक्समूलर अन्यत्र एक जगह यातुधान और राक्षस के विषय में लिखते हैं—"They (the epithets) are too general to allow us the inference of any ethnological conclusions' (Arya, P. 291)

अर्थात् उक्त दोनों शब्द बहुत साधारण है और उनसे कोई मनुष्यजातीय भेद सम्बन्धी परिणाम नहीं निकल सकता।

प्रो० रौथ –

"It is but seldom, if at all, that the explanation of Dasyu as referring to the non-Aryans, the barbarians, is advisable."

(P. 285)

यदि ऐसे स्थल हैं तो वह बहुत ही कम होंगे जहां दस्यु का अर्थ अनार्य या बर्बर किया जा सके।

Zenaide, A. Ragozin अपनी Vedic India P.113 लिखते है "Dasyu, meaning simply peoples"; "a meaning, which, the word, under the Iranian form Dahyu" retains, all

through the Avesta and the Akhaemenian in scriptions, while in India, it soon underwent peculiar changes." (Arya. Home *P*, 262)

दस्यु का अर्थ केवल है लोग और जाति, इरानी दस्यु शब्द का आज तक यही अर्थ है, अवस्था में भी इसी अर्थ में आया है यद्यपि भारत में शब्द के अर्थों में विचित्र परिवर्तन आते रहे।

म० नैस फील्ड "Brief view of the Caste system of the North-- Western provinces and oudh' में इस बात का बड़े ज़ोरदार शब्दों में खण्डन करते हैं कि भारतीयों में आर्य विजेता और अदिम निवासी ऐसे कोई विभाग है। और साथ यह कि आज कल के सिद्धान्तवाद ही देशवासियों को आर्य और प्रथम आदिम निवासियों में बांटते हैं (It is, the modern doctrine which divides the population of India into Aryan and aboriginal) आगे जा कर लिखते हैं भारतीय जातिमें स्पष्ट समता वा एकता है, ब्राह्मण जाति का रंग वा रक्त दूसरी जातियों का सा है भिन्न नहीं। (There is essential unity of the Indian race; 'the great majority of Brahmans are not of lighter complexion or of finer and better bred features than any other caste,' or 'distinct in race and blood from the scavengers who swept the roads.') P. 271

३—यह हमने देख लिया है कि आर्य और दस्यु शब्दों से यास्क और सायण क्या अभिप्राय समझते थे। साथ यह भी देख लिया कि पाश्चात्य विद्वान् भी मानते हैं कि आर्यों का विदेशी होना और दस्युओं का आदिम निवासी होना वेद से सिद्ध नहीं होता। अब उन के दिये हुए मन्त्रों की समीक्षा करते हैं।

(क) आर्य कौन हैं और दस्यु कौन ? यह वेद से ही स्पष्ट हो जाता है।

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रंधया शासदव्रतान्।

शाकी भव यजमानस्य—॥ ऋ० १-५१-८

'बर्हिष्मते' शब्द का अर्थ है 'यज्ञ-युक्ताय' और 'अव्रतान्' का अर्थ है 'कर्मविरोधिनः'।

बस स्पष्ट होगया कि आर्य कौन है ? जो यज्ञादि करने वाला है और दस्यु वह जो कि स्वयं यज्ञ कर्म न करता हुआ उस में विघ्न डालता है। इस में कहीं भी जाति भेद की गन्ध नहीं। इसी प्रकार निचले मन्त्रों में

अकर्मादस्युः.........अन्यव्रतः—॥ ऋ० १०-२२-८

सहवांसोदस्युमव्रतम् —॥ ६-४१-२

(ख) क्या दस्यु काले रंग के थे ? हमारा तो विचार

है कि 'कृष्णा,' 'कृष्ण गर्भाः' 'त्वच असिक्नीम्' 'कृष्णां त्वचम्' आदि में कृष्ण शब्द दस्युओं के प्रति घृणा और निन्दा का भाव दिखाने के लिए है। कृष्ण शब्द पाप का उपलक्षण है, श्रेष्ठ पुरुषों को पाप से घृणा स्वाभाविक ही है, उन्हीं पाप कर्मों के नाश से यहां अभिप्राय है। हमारे यहां उपनिषदों में दो प्रकार के कर्म कहे हैं शबल और श्याम या काले पाप कर्म, बस उन्हीं का वेद में भी वर्णन है। बस सारांश यह कि कृष्ण शब्द पाप और पापियों के लिए है न कि किन्हीं जंगली काले लोगों के लिये। इसी बात की पुष्टि वेद, ज़िन्दावस्था और लोकाचार से होती है।

यदि सारे मन्त्र को देखा जाय और पूर्वापर की संगति जोड़ी जाय तो कृष्ण शब्द का अर्थ स्वयं खुल जाता है, और मालूम हो जाता है कि यहां कृष्णत्वक् से किन लोगों से अभिप्राय है।

यथा—ऋग्वेद का मन्त्र है 'संदहन्तो अपव्रतान्। अपधमंति त्वचमसिक्नीम्" ॥ ऋ० ९·७३·५

इस मन्त्र में 'त्वचमसिक्नीम' उन्हीं लोगों के लिए है जिन्हें पूर्वार्ध में 'अपव्रत" कहा है।

इसी प्रकार अन्यत्र भी 'अपव्रत' ब्रह्मद्विट् 'अव्रत'

'अकर्मा' लोगों के प्रति घृणा दिखाने के लिए कृष्ण शब्द का प्रयोग किया गया है।

ii गाथा उस्तवैती में ज़रतुश्त्र ने कहा है।

"That I will ask thee, tell me it right, thou living God who is the religious man and who the impious, after whom I wish to inquire? With whom of the both is the **black spirit**, and with whom the bright one? Is it not right to consider **the impious man** who attacks me or Thee, to be a **black one**?" (Arya, *P*. 261)

हे चेतन परमात्मन्, यह मैं तुम से कहता हूं, मुझे ठीक २ बताओ कौन धार्मिक आदमी है और कौन अपवित्र, इसकी मुझे जिज्ञासा है? दोनों में से किस में कृष्ण आत्मा है और किस में शुभ्र? क्या अपवित्र, आदमी को जो मुझ पर या तुम पर आक्रमण करता है कृष्ण पुरुष समझना ठीक नहीं?

इस उद्धरण से स्पष्ट होजाता है कि 'कृष्ण, शब्द पाप और पापी के लिये प्रयुक्त होता रहा है।

iii आज कल भी हम देखते हैं कि युरोपियन लोग अभिमान वश भारतीयों से घृणा करते हुए उन्हें काला आदमी (Blackman, Niggers) कहते हैं, (Pro. मैक्समूलर लिखते हैं The so called Niggers of India) और आफ्रीकादि

उपनिवेशों में भारतीयों पर तरह तरह की रुकावटें डालते हैं और अत्याचार करते हैं।

पर न यह ठीक है कि सभी युरोपियन भारतियों की अपेक्षा गोरे हैं और न यह कि सभी भारतीय युरोपियनों की अपेक्षा काले हैं। काश्मीर आदि पर्वत देश वासी लोग युरोपियनों की अपेक्षा अधिक गोरे और सुन्दर हैं। फिर भी प्रत्येक भारतीय को घृणा दिखाने के लिए काला आदमी कहा जाता है। इसी प्रकार यज्ञादि न करने वाले पतित लोगों को, दस्युओं को 'कृष्ण, कहा है।

IV ऋग्वेद (५–७०–३) का मन्त्र है।

तुर्याम दस्यूंस्तनूभिः ॥

इस का अर्थ राथ साहब ने किया है 'Let us over come the Dasyus in our own persons' अभिप्राय यह है कि हम उन दस्युओं पर जो हमारे अपने शरीर में हैं विजय प्राप्त करें।

क्या अपने शरीर का भी आधा हिस्सा दस्यु अतएव अनार्य नसल का और आधा आर्य हो सकता है? नहीं अतः अर्थ स्पष्ट है कि जो हमारे अपने शरीर में पापमय भाग है उस पर विजय प्राप्त करें। इसी प्रकार अन्यत्र भी समझ लेना चाहिए कि "दस्यु "कृष्ण" शब्द भी पापियों के प्रति घृणा दिखाने के लिए हैं।

प्रो० राथ मानते हैं कि "कृष्णगर्भाः, 'कृष्णयोनी, शब्द मेघ के लिए, और रात्रि के लिए प्रयुक्त हुए हैं।

(ग) "मृध्रवाक्" शब्द से यह दिखाने का यत्न किया गया था कि दस्युओं की भाषा आर्यों से भिन्न थी और उसी के लिए यह शब्द है। पर शब्द की व्युत्पत्ति और अर्थ से ऐसा कोई परिणाम नहीं निकलता।

निरुक्त (६–३१) 'मृध्रवाच' का अर्थ करता है 'मृदुवाचः'।

सायणाचार्य 'मृध्रवाचः' का अर्थ "हिंसित वागिन्द्रियान्' 'हिंसितवचस्कम्' (७–६–३) "बाधवाचम्"।

॥५–२६–१०॥

म्योर साहब स्वयं मानते हैं कि 'मृध्रवाच' शब्द दस्युओं की भाषा की ओर निर्देश करता नहीं प्रतीत होता।

'In any case, the sense of the word मृध्रवाच is too uncertain to admit of our referring it with confidence to any peculiarity in the speech of the aborigines

[*Muir's* Re. P, 378)

अभिप्राय यह कि 'मृध्रवाच' शब्द का भाव बहुत ही अस्पष्ट है और उस से आदिनवासियों की भाषा की विशेषता बताने वाला परिणाम किसी भी अवस्था में निश्चय पूर्वक नहीं निकाला जा सकता।

४–वैदिक साहित्य तथा संस्कृत साहित्य से तो यह बात और भी पुष्ट हो जाती है कि दस्यु आर्यों की सन्तान थे, जो वैदिक कर्म न करने से पतित और बहिष्कृत समझे गये थे; पाश्चात्य विद्वान् भी इस को मानते हैं। दस्यु जातियों में से बहुतसी क्षत्रिय जातियें थीं। ऐतरेय मनु, रामायण और महाभारत इस में साक्षी हैं—

तस्य ह विश्वामित्रस्यैकशतं पुत्रा आसुः, पंचाशदेव ज्यायांसो मधुच्छंदसः पंचाशत्कनीयांसः, तद्ये ज्यायांसो न ते कुशलं मेनिरे।ताननुव्याजहार अन्तान् वः प्रजा भक्षीष्टेति। त एते अंध्राः, पुंड्राः, शबराः पुलिन्दा मूतिबा इत्युदन्त्या बहवो भवन्ति। वैश्वामित्रा दस्यूनां भूयिष्ठाः॥ ऐ ब्रा ७-१८

(सायण) विश्वामित्र ऋषि के एक सौ पुत्र थे, मधुछंदस् प्रभृति पचास बड़े और पचास छोटे। जो बड़े थे उन्होंने कहना नहीं माना। विश्वामित्र ने उनको कहा कि तुम्हारी सन्तान चण्डालादि नीच जातियों की हो जाय। वही अंध्र, पुंड्र शबर, पुलिन्द, मूतिब, आदि जातियें हैं दस्यु जातियों में से बहुत सी विश्वामित्र की सन्तान हैं॥

(ख) द्विजलोग दस्यु कैसे बन गये, इस विषय में मनु महाराज कहते हैं—

शनकै स्तु क्रियालोपादिमाः क्षत्रिय जातयः।
वृषलत्वं गता लोके ब्राह्मणा दर्शनेन च॥ मनु १०-४३

पौण्ड्रकाश्चौड्र द्रविडाः काम्बोजा यवनाः शकाः।
पारदा पाह्लवाश्चीनाः किराता दरदाः खशाः ॥ ४४ ॥

मुख बाहूरु पज्जानां या लोके जातयो बहिः।
म्लेच्छवाचाश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥४५॥

पौण्ड्र आदि १२ क्षत्रिय जातियें वैदिक क्रियाएं भुला देने से, और ब्राह्मण लोगों से सम्बन्ध टूट जाने से शनैः शनैः शूद्र हो गयीं, और यही जातियें दस्यु हैं चाहे म्लेच्छ भाषा बोलें चाहे आर्यों की भाषा।

इसपर प्रो० राथ कहते हैं "It is thus irrefragably proved that the Kambojas were originally not only an Indian people, but also a people possesed of Indian culture; and consequently, that in Yaska's time, this culture extended as for as the Hindukush. At a later period, as the well known passage in Manus' Institutes shows, the Kambojas were reckoned among the barbarians, because their customs differed from those of the Indians,"

(ग) महाभारत १२-१३६- १ "दस्यूनां निष्क्रियाणां च क्षत्रियो हतुं मर्हति॥

तस्माद्प्यद्येहाददान मश्रद्दधान मयजमा नमाहु राशुरोवत इति। (छा० उ० अ० ८ ख. ८. ४)

महाभारत शान्तिपर्व अध्याय १६८ में भीष्म कहते हैं। हे राजन् मैं तुम्हें एक कथा सुनाता हूं जो उत्तर दिशा

में म्लेच्छों में हुई। मध्य देश का कोई ब्राह्मण किसी ब्राह्मण और वेदज्ञों से रहित पर समृद्ध ग्राम में भिक्षा लेने के लिए घुस गया। वहां एक धनी, धर्मात्मा, सच्चा, दानी वर्ण व्यवस्था जानने वाला दस्यु रहता था। उसके घर पर जाकर ब्राह्मण ने भिक्षा मांगी। वह गौतम नामक ब्राह्मण म्लेच्छों में रहते रहते उनके सन्निकर्ष से उन जैसा बन गया। उसी ग्राम में एक और ब्राह्मण आ निकला, और पहले ब्राह्मण को देख कर कहने लगा कि तू तो मध्य देश का, कुलीन ब्राह्मण था पर उससे दस्यु कैसे बन गया।

इस कथा से स्पष्ट हो जाता है कि दस्यु कोई पृथक् नसल के न थे आर्यों में से ही पतित लोग, या धार्मिक लोग भी जो पतितों के सङ्ग से पतित हो जाते थे, दस्यु कहाने लगते थे।

(घ) एक और दृष्टान्त लीजिए, जिससे यह स्पष्ट हो जायगा कि किस प्रकार ब्राह्मण माता पिता की सन्तान भ्रष्टाचार होने से राक्षस यातुधान कहाने लगती है। पुलस्त्य ब्रह्मर्षि थे, द्विज थे ('पुलस्त्यो नाम ब्रह्मर्षिः'; 'पुलस्त्यो यत्र स द्विजः') उनका पुत्र विश्रवा भी उन जैसा योग्य था। पर विश्रवा के पुत्रों में से रावण कुम्भ कर्ण भ्रष्टाचार, अधार्मिक होने से राक्षस, दस्यु अनार्य, यातुधान कहाने लगे, पर छोटा पुत्र विभीषण धर्मात्मा होने से आर्य ही रहा।

और भी और [अयो १८ १२] कैकयी को अनार्या कहा गया है। निश्चय है वह क्षत्रिय की कन्या और क्षत्रिय राजा की धर्मपत्नी थी, पर अनुचित व्यवहार के कारण उसे अनार्या कहा गया है।

(क) इसी प्रकार यदि दास वा दस्यु शब्द में अनार्यत्व की गन्ध होती तो हम ऐसे लोगों के जिनका आर्यरक्त का होना निश्चित है दास शब्दान्त नाम न पाते, पर मिलते है।

ऐतरेय ब्राह्मण के कर्ताकानाम है महीदास। वह किसी ऋषि की पत्नी इतरा का पुत्र था।

हम लोग तो वेद में इतिहास नहीं मानते, पर पाश्चात्यों के मत में वेद ऐतिहासिक पुस्तक हैं। अब वेद में (ऋ० ७-१८-२५) 'सुदास' और "दिवोदास" शब्द आते हैं पाश्चात्य तथा सायणादि भाष्यकार उन्हें क्षत्रिय राजा समझते हैं।

इसी प्रकार "दस्यु" शब्दान्त नाम मिलता है जो किसी राजर्षि का था—

'स आयजन्त त्रसदस्युम्" ॥ ऋ० ६-४२-८
'अया राजानं त्रसदस्युम्' ॥ ६ ४२-६

त्रसदस्यु पर सायणाचार्य लिखते हैं (पुरुकुत्सस्य पुत्र त्रसदस्यु राजर्षिः)

यदि दास और दस्यु शब्द में अनार्यत्व की गन्ध है तो वेद में इतिहास मानने वाले पाश्चात्यों के अनुसार क्षत्रिय आर्य राजाओं के सुदास दिवोदास और त्रसदस्यु नाम न होने चाहिये थे।

यदि मानलें आर्य लोग कहीं बाहर से भारत आए थे और उन्होंने दस्युओं पर विजय पाकर देश छीन कर उन को भगा दिया था, जैसा कि पाश्चात्य कहते हैं तो एक बात हमारी समझ में नहीं आती यदि आर्य लोग विजेता होंगे तो उनको अपनी विजय छिपाने की क्या जरूरत थी? विजय को कौन छिपाया करता है हार को भलाही छिपालें। पर हम वैदिक साहित्य में इस प्रकार का कोई चिन्ह वा निर्देश नहीं पाते जिससे आर्यों का बाहर से आना विजेता होना सिद्ध हो।

अन्त में प्रो० रौथ— के इन शब्दों के साथ समाप्त करते हैं कि- "It is but seldom, if at all, that the explanation of Dasyu as referring to the non-Aryans, the barbarians is advisable." (P. 285)

the different area designs, old heritage, attractive natural panorama, customs, traditions, habits and social behaviour etc. The oldest and highly denuded precambrian Aravalli ranges with their lofty peaks_ Guru Shikar (1727 m), Tara Devi (873m), Achalgarh (1380 m) and Jarga (1431 m) on one side and intensively cultivated plain areas of Sri Ganganagar, Kota, Banswara, Dungarpur and Bharatpur of Quarternary age on the other hand are contrast in topographical features of Rajasthan. The archaeological sites at Kalibanga, Pilibanga, Ahar can be compared to the modern bustling metropolitans like Ajmer, Jaipur and Jodhpur. The Thar, unsurmounted with roads and rails, unattended by water taps, untamed by man and untapped by tillers of the soil is only partly suitable for agriculture and human activities.

The scorching heat of june touching the mark of 48° celsius and the lowest ebb of mercury below freezing in January is a peculiar contrast in climate. Inversely, the barometer downs to a low_pressure summers and a high pressure during winter Jaisalmer and Barmer districts rarely have rains whereas Mt. Abu (Sirohi), Jhalawar and Banswara record more than 150 cms. during monsoon. The cool blue sky and green treasures of Mt. Abu with luxuriant vegetation is a contrast over the barren, parched golden sandy areas of Jodhpur, Nagaour, Bikaner, Churu, Barmer and Jaisalmer.

Rajasthan experiences a sub_tropical, warm and arid climate, The average rainfall of its various regions is as follows :

i) Western Sandy Region_ 10 to 20 cms.

ii)South Eastern Plateau Region 20 to 50 cms.

iii)Eastern Plains_ 50 to 100 cms.

iv) Aravalli Range_80 to 150 cms.

However, the average rainfall of the state is 53.40 cms.

1.2 AGRICULTURE IRRIGATION AND POWER

Total cultivable area in the state is reported to be 266.06 lac hectare. Cultivated area of the state is 154.29 lac hectare, and irrigated area 43.51 lac hectare as per figures provided in the year book 'INDIA 1990' .Estimated agricultural production was 112 lac tonnes in 89_90. Principal crops cultivated in the state are Jawar, Bajra, Maize, Gram, Wheat, Oilseeds, Cotton, Pulses and Tobacco. Cultivation of Vegetables and citrus fruits like orange and malta has also picked up over the past few decades. Kinnu of Sri Ganganagar is a hybrid of orange and malta, and has become popular, all over the country. Commercial crops are red chillies, methe, hena, mustard and cuminseed.

Multipurpose irrigation projects of the state are Thein Dam, Siddhmukh, Jakham, Bisalpur, Okhla barrage, Gurgaon Canal, Beas, Nohar and Narmada medium irrigation

project are Meja f dar, Bheem Sagar, Harish Chandra Sagar, Somkagdar, Som Kamla Amba, Panchana, Bandi, Kothari, Sawan Bhadon, Kanota, Vilas, Chapi, Parawan and Gardada. The state generates 405 crore units of power from its own resources, and purchases more than 392 crore Units of power from neighbouring states to meet its requirements. By March 1989, 24,882 village were electrified and 3.18 lac wells were energised. Efforts are onto exploit solar and wind power. Nearby thirty thousand Bio-gas plants have been installed in the state.

1.3 INDUSTRIES AND MINERAL RESOURCES

Major industries of this state are textiles, rugged and woollen goods, sugar, cement, glass, sodium plants, oxyger and acetylene, vegetable dyes, pesticides, insecticides, zinc ingots and sheets, fertilizers, railway wagons, ball bearing ,water and electric meters, sulphuric acid,television sets, synthetic yarn, insulated bricks,polished and unpolished precious and semi-precious stones, spirit and winde, caustic soda, calcium carbide, nylon and tyre cores etc. Besides, Marble Industries are expanding fast in the state. Important

central undertaken industries are zinc smelter plant, (Dehari_Udaipur), copper plant (Khetri_Jhunjhunu),precision instrument factory (Kota), and RICCO watch Assembly unit(Ajmer).

According to 'INDIA' (1990), of the total country's output Rajasthan ccounts for 100 percent output of zinc concentrates, emerald and garent; gypsum (94%) silver ore (76%)asbestos (84%) p felspar (68%) and mica (12%). The state also has rich deposits of salt, rock phosphate, marble and redstone.

1.4 TRANSPORT

The state is linked with other parts of the country through land and air _ways i.e. total length of roads is more than fifty fiv thousand Kms. including more than two thousand five hundred Kms. of National Highway. Jodhpur, Jaipur, Udaipur, Ajmer, Bikaner, Kota and Bharatpur are main Rail Junctions linking Delhi and Bombay, Regular Air services connect Jaipur, Jodhpur and Udaipur with Delhi and Bombay. Vayu_doot service links Bikaner, Jaisalmer ,Jodhpur, Jaipur and Kota.

1.5 TOURIST CENTRES

Jaipur, Jodhpur, Udaipur, Bikaner, Mount Abu, Sariska Tiger santuary in Sawai Madhopur, Ghanna Bird century at Bharatpur, Ajmer, Pushkar, Jaisalmer, Pali and Chittorgarh are important places of tourist interest in the state.

1.6 SOCIAL SYSTEM

The state is inhabited by castes like Rajputs, Brahman, Jat, Yadav and Jain. Small proportion of the population are muslims Christians and Sikhs which are residents of city area. Inter caste conflicts have never taken place in the state, though there are occasional reports of harassment of some castes by others. The Rajputs have been one of the ruling caste of India and the state itself. The Rajputs form the chief military class in Rajasthan and stand second highest in the list of castes in neumerical importance. A considerable number of them are in the armed forces, police and security services. Eighty percent population of Rajasthan are living in rural areas, so most of them are cultivators by occupation.

1.6.1 CULTURE AND LANGUAGES OF RAJASTHAN

The change in dialect after every 50 kms. is an oddity and Rajasthani language coalesces these dialects all through the state. Similarly the customs, costumes, habits, tastes and taboos change abruptly due to change in regional conditions vis_a_vis Mewari, Marwari, Shekhawati, Dhundhar, Thalik, Mewati, Bagadi and Hadoti. The present day dress materials and fashions have blown off the old traditions and people have started opting for western styles thus losing regional identifies viz. Mewari, Jodhpuri, Hadoti etc., especially in urban areas.

The miniature painting of Nathdwara, Kishangarh, Bundi, Alwar, Jodhpur are widely admired for their cultural impression. The sculpture of Jaipur and Banswara are also famous. The Ghoomar, Dandiya, Gher and Gauri folk dances and folk songs of Rajasthan still constitute the main source of entertainment in the rural areas of the state. The colourful costumes of rural women of Rajasthan reflect their gay outlook towards life.

Rajasthan is a rich state in its art, literature, folk lore, folk songs and folk art too. Folk art of Rajasthan is imbedded in its rich cultural heritage. It's interesting feature is the village origin, village dimensions and country side perfume. Folk art of Rajasthan thus, throws light on the artistic life, taste and mutual well being of the people, their customs, regional affinity, religious faith and historical background.

In fact, the folk art, better called ritual decorative art or 'Mandana art' is women's art and is demonstrated and executed by them on floors, walls, as tritual decoration on various occasions, like festivals, sacred ceremonies, vrata and other social functions.

Mandana is a form of 'Mandan' means 'to decorate or to ornament' to a Kachcha ground. Mandanas are drawn on ground finished with cow dung in crimson red (Harmach). The design

of Mandana is also associated with the particular occasion, festival cer-mony of purpose 'Bharadi' (ear of Jowar/millet) and Keri (Unripen mango) designs are seen on Deepawali; Teej, Gangaur and Holi respectively. Sanjha or Sanghi associated with Sharadha Paksha Ashwin/September)is a set of fifteen continuous designs in which each and every piece of picto_graph shows the imagination of the girls and the purpose with which they are led to draw them. Mehandi is another form of decorative art which impart liveliness to the beautiful palms of women on the ceremonial occasions like marriages, vratas, Teej, Gangaur, and other festivals as well as social occasions.

1.6.2 SOCIAL EVILS PREVAILING IN RAJASTHAN

(i) The majority of the people both males and females are accustomed to taking liquor particularly on all festivals. Biri smoking and Tobacco chewing is also common to both sexes especially in villages.

(ii) Child marriage and polygamy are common in the state. The Bhils are the only exception in the matter of child marriage. Among the Bhil tribe girls are seldom married befor the age of 21.

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(iii) The purdah system prevails in most of the communities of the state except some tribes.

(iv) Dowry is very much popular in all castes.

(v) Untouchability also persists in the state. It is more common in rural than urban areas of the state.

(vi) Though'Sati Pratha' has been abolished legally yet sporadic incidents do occur sometimes in remote villages.

(vii) Among Rajputs, killing of daughters soon after birth was a common practice in ancient times. However, incidents of this kind are reported even today.

(viii) Faith in Jhar Phook, Jadoo Tona and Garda Tabeej, etc. persists among village folk even today.

1.6.3. FESTIVALS

Besides the National Festivals, Diwali, Dusshera, Holi, Muharram, Christmas, birth anniversaries of other Gods, Godesses and saintly figures are celebrated in the state. Some of the important fairs are Pushkar Mela, Annual Urs of Khawja Moin_uddin Chisty at Ajmer and Galiakot, Teej, Gangaur, tribal Kumbh of Beneshwar (Dungarpur), Mahavir Fair at Sri Mahavir in Sawai Madhopur, Ramdev ji Fair (Ramdeora_Jaisalmer), Janbheshawr Ji (Mukam_Bikaner).

1.6.4 POLITICAL AWARENESS

Political awareness is low in general and very low especially in rural women.

1.6.5 SC|ST POPULATION

SC

Rajasthan has higher percentages of SC & ST population as compared to the national average. According to census there were about 58.38 lakh persons belonging to SC in Rajasthan. They constituted about 17% of the total population of the state and about 5% of the total population of the country. About 80% subcastes belonging to Scheduled Caste live in Rajasthan. Widow remarriage is permissible in these castes. Women are mostly illitrate and assist their families. Most of the women work as maid servant and as agricultural labourers.

1.6.6 MAJOR TRIBES OF RAJASTHAN

According to 1981 census approximately 41,83124 people of Rajasthan belonged to S.T. They constituted 12.2% of the total population of the state. About 2.46% of the total ST population resides in the urban areas.

The main tribes are Meena, Bhil and Garasia. Meenas constitute the major bulk of the tribal population of Rajasthan 51.25% of which is concentrated in Jaipur, Sawai Madhopur, Udaipur, Dungarpur, Kota and Bundi Districts. Marital ties, blood and kinship relations are considered to be important in the social life of Meenas. Divorce is very common and its mode is very simple. A divorcee has the right to go for a second marriage. This tribe has always been in close association of Hindu Rajput caste.

Bhil is the second major tribe of Rajasthan. From the economic point of view the Bhils are stabling Agricultur_ _ists. A Patriorchal tribe from the social view point. Bhils do not welcome birth to girl child. Polygany is very common among them and divorces are also allowed. The tribe is largely settled in Bhilwara, Banswara, Dungarpur, Udaipur, Sirohi Districts of Rajasthan. About 86% of the Bhils in the state are engaged in agriculture, while 10% work as farm labourers. Bhils are traditionally good archers and hunt birds, swine and cheeta.

Garasia another major tribe of Rajasthan is largely settled in the southern parts of Rajasthan. They constitute about 6.70% of the total tribal population of Rajasthan and mainly reside in Udaipur. The Garasia families are characteristically patriorchal and patrilineal in nature.

The Garasia women take active part in all the activities of the family and work in association with their male counterparts with total devotion, bravity and hard labour. These women are famous for their service to their famil_ ies.

Facilities extended by the Government of India and Rajasthan for the development of these tribes is as stated below :

1. Training in cottage industries
2. Financial aid in the form of stipend

3. Unemployment allowance
4. Grant_in_aid for education and training
5. Bank loans for agriculture and small scale industries.
6. Grant to purchase of land and house.

1.6.7 STATUS OF WOMEN:

Irrespective of caste, rural women constitutes the weakest section of the entire population of Rajasthan and their exploitation knows no bounds. The history of Rajasthan is the history of bravery and sacrifice of the Rajputs. The life and deeds of women like Rani Hadi, Padmini, Panna Bhai, Meera Bai contribute and constitute a glorious record in the annals of the state. The Rajput women were believed to be very dedicated, assertive and egoistic. They enjoyed liberty, They were not confined to the four walls of the house. Female education was tolerated and the women of royal families received military education and were taught horse riding. Child marriage was prevalent but a girl enjoyed the right to choose her life partner in svyammber. The Rajput women were very particular about their honour and chastity. They preferred to embrace death than to be dishonoured by surrendering to the enemy. Whenever they found that their ... contd...

honour was as stake they used to perform 'Jauhar'; i.e., threw themselves into blazing fire and were reduced to ashes.

Currently, the status of women in Rajasthan is deplorable, women folk in our country, to which Rajasthan is not an exception, have exhibited varying and dual role throughout the ages in the history of our culture. If sacrifice, bravery, purity, patience and virtue have symbolised the women of this state the picture of a weak creature, suppressed and almost meet like a mute is also painted rather frequently in the history of this land. The heroic deeds of Padmini and Karanawati, the religious faith and devotion of Meera and the sacrifice of Ratna become memorable and classical references.

In contrast to this, one is particularly struck with the sight of a sturdy better half toiling and labouring on the road and in the interior part of the country side. All this is to aid the economy of the family, to share the responsibility of feeding the children and earning the living of the family.

Sunday Magazine 'Indian Express' of March 8,1992, published an article by Mannesha Dube portraying voilance against Women within the santuary of their homes as well as on the streets, Daughters of mother India face molestation, kidnapping, eveteasing, and a variety of physical and psychological torturies, focticide, infanticide,

dowry deaths and what not. The author states that women continues to be a prisoner, a silent captive in the iron cage of her home. Mythili Sivaram, vice_president of All India Democratic Women's Association holds in this connection that, "there is considervoilence on the home Front, and our unfortunate experience has been that it is not only the husband who perpetrates violences but also other male members including the father in law and brother in law". Domestic violence on India's daughter knows no barriers of age, education, economic status, motherhood, religion and class or state. "The problem is vast and custs across all walks of life", as expressed by S.Thukral ACP Women's Crime Branch, New Delhi. Can one expect the scenareio in Rajasthan to be any different?

Due to various political, socio_cultural and economic upheaval, the women of Rajasthan suffered a lot. The entire socio cultural setting of the state has a feudal background, with strong preference for son, peterilineal system, widows suffering from fate worse than an animal, A history of Sati and Jauhar, child marriages are found rempant in this state. As a result of growing distances for collection of fuel wood and water, owing to geographical reasons as well as natural calamities, female literacy failed to improve, and increase in birth rate was also reported. Cases of female infenticide are also reported.

Women were given every honour and respect as wife and mother, but the same women in her childhood was looked down upon and treated most shabbily. Female child had to pass through many phases of agony. As it is evident that in some of the princely states soon after birth girl child was killed. This was mainly prevalent in the Rajput families and predominant in the area, i.e. Bharatpur and Jaisalmer Districts of Rajasthan. The fatal custom is prevalent even today in some parts of the states though the number may be significant.

Almost all the communities welcome the birth of a son. The birth of a girl child is not welcomed. Though the tribal people of Rajasthan do not treat the girl badly but the male child has been always given all the facilities and preferences by all the communities.

1.6.8 WORK PARTICIPATION AND ECONOMIC STATUS OF WOMEN

The economic condition of women is pitiful in Rajasthan. Most of the members in rural families are daily wage earners. The poverty, hunger, and malnutrition are the indicators of their low economic status. The work participation rate of women in Rajasthan is lower than the national average. In 1981 only 9.4% women were participating in work as compared to male (50%). In rural areas the participation rate is 10.7 %. An important aspect which affects the status of women is that three out of four main workers are engaged in agriculture.

Under reporting is very high in the case of girl child workers, whose contribution go unnoticed. Most of the rural girls are engaged in cooking, cleaning, collecting wood, fodder, fetching water, taking animal care, which do not help them economically.

In Rajasthan, girls and women are involved in Beedi making, tie and dye, paper making, weaving carpet, food preservation work, etc. Most of the rural women are marginal workers and wages are very low.

1.6.9 NEW SCHEMES FOR RAISING THE STATUS OF WOMEN

- The Government of India has started various programmes to improve the status of women in the state. ICDS programmes are now covering more areas specifically rural area.
- Adult education programmes sponsored by MHRD has been started to give functional literacy.
- The Mahila Samooh project sponsored by Government of India has been implemented in the state to create awareness among rural women regarding their rights, needs, and to help them to work towards the same through collective action
- TRYSEM (Training of Rural Youth for Self Employment)

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Under this scheme effort is now being made to train women in carpet weaving.

- Jana Sikshai Nilayams

Government of India has also started this programme, the concept of Jana Siksha, Nilayams complements the institution of Chaupal, where rural people come and discuss their problems.

SCYTE

(Scheduled Caste Youth Training for Self_Employment) This is a centrally sponsored programme for Scheduled Tribe Youth for self_employment.

RWEP

The Rural Women Economic Programme was started in seven districts through nine voluntary organisations in 1981. Now this project is covering more districts of Rajasthan.

1.7. STRUCTURE OF EDUCATION IN RAJASTHAN

10+2 Pattern of education is followed at School education level in Rajasthan.

8 years _ Elementary Education) 10 years.
2 years _ Secondary education)

2 years _ Senior secondary_options for subjects

At senior secondary stage, students are diversified for different disciplines followed by Higher Education, i.e.,

3 years _ Graduate degree;

2 years_ Post Graduate degree

1.7 : EDUCATION OF GIRLS' IN RAJASTHAN

The progress of girls' education in Rajasthan has been very poor. The women literacy rate in Rajasthan is the among lowest in India, i.e., 11.42 (1981 census). Rural female literacy and literacy rate is very low in Jaisalmer, Banswara and Barmer. The main obstacles of women education are : Purdah, Conservatism and early marriage. It is surprising to note that there was no girls' school in Raj., upto 1860. In 1864, only two girls were found in formal boy's school in Pisangan. First girls' school was established in 1866 at Pushkar in Ajmer. In the same year girls' schools were also opened in Bharatpur, Jaipur & Udaipur schools were opened. In these schools 44 girls and 12 widows were enrolled for education. At the time of formation of Rajasthan (March 1949) there were only 429 girl institutions including four women's colleges for general education.

Figures for 1987-88 reveal that only 3147 out of a total of 35,964 schools in the state were exclusively for girls (11.42 percent). Generally, it has been found that girls' attendance at any level of schooling is influenced by the presence of women teachers. At higher level an orthodox society prefers on all girls school for the

education of female children. It is vital, therefore, to make special efforts to support the training and employment of women teachers and the establishment of schools which are for girls only.

The number of women teachers in Rajasthan's schools in 1987-88 ,was 44630 a mere 23.4 percent of the total number of teachers. As fewer women teachers are trained than men, The increase in their number over the years has never been sufficient to meet the growing need of the female school-going population. Lack of women teachers at the higher levels also makes it difficult to stem the flow of girl drop-outs.

In tune with the Article 45 of our constitution, the state accepted national programme of free and universal education at primary stage and made considerable expansion of educational programmes for girls. Due to the efforts made by the State Government in this direction 1951, the literacy rate of female has increase from 3% in 1951 to 20.48% in 1991.

1.7.1.1 Girls Education at Primary level:

Girls enrolment has moved from 5.07 % (1950-51) to 49.66% (1986-87). So far as enrolment in classes I - V is concerned, girls account for 25%(rural areas) as compared to 38% (urban areas).

1.7.1.2. Girls Education at Middle Level:

The enrolment of girls and boys at middle level is shown here:

Years	Boys	Girls	Total
1950_51	0.52* (8.9 %)	0.55 (5.7 %)	3.30 (16.6 %)
1960_61	1.7 (24.0%)	2.15 (16.31%)	11.14 (40.9%)
1970_71	3.5 (35.7 %)	3.81 (21.7%)	17.39 (47.4%)
1971_80	5.79 (45.85%	6.63 (31.45%)	27.22 (63.33%)
1981_82	6.62 (51.27%)	7.85 (36.0%)	31.26 (69.11%)
1986_87	9.30	2.28	11.58

As it is evident from the above table that the girls enrolment has gained momentum. Only after 1981 in the State which intends to state the urgency to improve the educational levels of girls in Rajasthan.

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1.7.2 Special programmes for Girls Education in Rajasthan:

- Free education upto the University level.
- Uniforms, textbooks are free.
- Special scholarships for girls.
- Special quota for admission in all academic and professional areas.
- No age bar for widows and divorcees to enter in Government
- Separate schools for girls in rural/urban areas.
- Non_formal educational centres
- Women bureau for status of women

1.7.3 NON FORMAL EDUCATION PROGRAMME

In a poor rural home, every child is an additional pair of hands to work with. Children pay for their keep from very early in their lives, by collecting and carrying fodder and fuel, looking after animals, helping in the home. Girl children care for their siblings, collect water, cook and clean, giving mother time to work in the field. In the unorganised sector, children help the family to earn through house_based labour. In addition, poverty forces many children to join the labour force outside the home. According to the 1981 census report, there are 8,20,000 workers in the 0_14 age_group in the state, of them, 368000, or 45 percent are girls.

Coverage of girls under the non_formal education programme in Rajasthan, 1986_89.

	1986_87	1987_88	1988_89
Total enrolment	384100	346300	319800
Total girls' enrolment	177700	162000	150100
% of total	46.20	46.78	46.93
SC girls enrolment	36000	33800	28900
% of total girls enrolment	20.26	20.86	19.25
% of total SC enrolment	46.68	47.27	46.24
ST girls enrolment	36600	24000	27100
% of total girls enrolment	20.59	17.90	18.05
% of total ST enrolment	43.57	43.15	43.29

* Source NFE_CAPE programme in Rajasthan, a Rapid Appraisal, MS Yadav et al, CASE, Vadodara, 1990.

It is for these children that the NFC's provide an appropriate solution. The girl child who has to complete her household chooses or her wage_earning labour during the day, would go to a non_formal night centre if there is a woman teacher. By September 1986, 206400 boys and 177700 girls has been enrolled in the NFCs in Rajasthan. The number of eentres grew from 216 in 1975_76 to 10,083 in 1986_87. The enrolment chart does not indicate the ages of the children. They vary from 5 to 17 years of age and are by and large at the primary level of education.

It is indisputable that the opportunities offered by

the NFCs are tremendous. As many as 22 districts in Rajasthan had over 40 percent girls enrolled in the NFCs during 1987_88 Inspite of a heavy dropout rate (only 7.84 percent seemed to have completed 11 units in the centres), the NFCs have continued to present a viable interim alternative for educating the girl child in Rajasthan. Their very survival is indication enough that it is possible to draw more and more girls from the deprived sections of society into the mainstream of education. With the prevalent negative attitude towards educating girls, it is a slow and up_hill task that needs to be supported by a concerned effort to draw the community into the programme.

Achievements of non_formal centres in Rajasthan till 1985_86 as shown in table No..........

Achievements of non_formal education centres (including 300 centres exclusively for girls).

Year	Centres	Centres	Boys	Girls	Total	Girls as % of total
1975_76	416	391	6867	2997	9863	30.38
1980_81	4616	2337	46059	18123	64182	28.24
1981_82	4116	3307	62647	28886	91533	31.56
1982_83	6616	3912	81391	38866	120257	32.32
1983_84	11070	6033	126260	66127	192387	34.37
1984_85	10,930	9584	184944	149560	334504	44.71
1985_86	10843	10244	182284	162952	345236	47.20

Source: Directorate of Primary and Secondary Education, Bikaner, Rajasthan

1.7.4 Shiksha Karmi Yojana

In 1984, the Government of Rajasthan with the assistance of the Panchayat Samiti, the social work and research centre (Tilonia at Ajmer district) and the SIERT, Udaipur launched an experiment in 13 remote villages in Silora block of Ajmer district.The experiment aimed at rejuvenating the prevailing primary education system which had become ineffective in remote areas due to irregular attendance of the primary school teachers and consequent extremely low enrolment of the children.

The concept of Shiksha Karmi is based on the assumption that in order to work effectively in a field related to any kind of social change, it is desirable that the change agent belongs to local community. The selected teachers are usually matriculate (the graduate are left alone) and are given intensive training for teaching methodology. Instead of one Govt. teacher two Shiksha Karmis (workers) are put in the school. With the introduction of shiksha karmis there has been much improvement in the educational scene of the villages. The attendance of children has increased ....

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since th start of the experiment 56% general increase which has been most marked among girls (36%) and 50% in ST.

This programm was expanded to cover 2000 villages which were socio_culturally backward (remote) in Rajasthan (140 blocks). Special efforts have been made in recruitment of siksha karmis. This project is innovative as well as high risk project. The shiksha karmi concept means an activatism of the educational system, an intensification that puts more demands on the back stopping and supporting capacity of the Government bodies.

1.7.5 ASHRAM SCHOOLS FOR ST BOYS AND GIRLS:

Ashram schools are usually for the rural talented children. These schools are mostly residential, and situated in tribal areas, having III to X classes. The education, food, lodging, all are free for these children. In Rajasthan there were about 29 Ashram schools in 1986, out of these four schools are exclusively for girls.

1.8 A BIRD'S EYE VIEW

	AJMER BANSWARA
1.Area	8481 sq.kms. (Ajmer) 5037 sq.kms. (Banswara)
2.Population	1981 - 14,40,366) Ajmer 1991 - 17,23,081)
	1981 8,86,600) Banswara 1991 11,54,964)
3.Sex wise population	Male - 8,95,583) Ajmer Female - 8,27,498)

	Male 5,86,473)	Banswara
	Female 5,68,491)	
4.Sex Ratio	1991 924/1000(Ajmer)	
	1991 969/1000(Banswara)	
5.Literates	Ajmer 1991 _ 7,38,235 (Ajmer)	
	a)Males _5,03,022	
	b)Females2,35,213	
	Banswara 1991 3,00,924	
	a)Males 2,40,535	
	b)Females 60,389	
6.Literacy Rate 1991	a)Ajmer Total 42.84	
	i)Male 56.17	
	ii)Female 28.42	
	Rural_ Total _ 27.97	
	i)Male 43.67	
	ii)Female 11.34	
	Urban_ Total _ 64.46	
	i)Male 73.91	
	ii)Female 53.92	
	b)Banswara,1991	
	Total 26.05	
	i)Male 41.01	
	ii)Female 10.62	
	Rural(dominated by Tribe's of Rajasthan)	
	Total 22.81	
	i)Male 38.24	
	ii)Female 1.97	

7.Ranking of districts by population size:(according 1991 census)

Rank	District	% of total population
10	Ajmer	3.93
19	Banswara	2.63

8.Female literacy: (1991 census)

Ajmer	21.92 (Highest in Rajasthan)
Banswara	7.52 (Lowest in Rajasthan)

9.Mean age of marriage (1991 Deptt.of Women/Girl child Dev., Government of Rajasthan).

Ajmer	15.40
Banswara	16.90

10.Crude Birth rate (1991 census)

Ajmer	39.08
Banswara	42.39

11.Female (Main workers in Female population) (1981 census)

Ajmer	4.83
Banswara	6.44

12.House hold having safe drinking water facilities (1991 census)

Ajmer	36.92
Banswara	20.92

1.9 REVIEW OF RELATED LITERATURE

Education of Girl child is the area of concern for the project in hand. In the context of the State of Rajasthan sporadic research efforts are evidenced in this area. Few of the study reviewed in the area are discussed below :

Singh, M.K.,* (1987) while studying constraints affect-ing Indian Women's participation in games and sports. On the sample of participating women in games and sports, those not participating in games and sports, physical education instructors and parents of women participating in games and

* Singh, Mithlesh Kumari: " Constraints Affecting Indian women's Participation in Games and Sports", Ph.D. Thesis, Banasthali Vidyapeeth (1987).

sports . On the participating in games and sperts, physical education instructors and parents of women participating in games and sports and of those not participating. It was conclu that participation in sports and games was viewed by the respondents as a barrier to prograss in acadmics. Neverthe less, participation in games and sports was also considered as an instrument yielding special recognition to participating women by the institutions they were studying in orworking with. Women participationg in games, and sports were viewed by respondents as ' hard workers'.

Arora, S., (1981*) studied the status of women during 1600-1800 A.D. using the technique of analysis of content as available in medieval literatur and history. Some of the generalisations arrived at by the researcher, regarding status of women during that period are as under;

i) The status of women during medieval period was not as satisfactory as it was during the ancient period.

ii) There was vast difference in the life style of women of royal families and the common or ordinary families.

iii) The women folk of common families were helpful to their families and actively participated in sharing the

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* Arora Shashi ' Rajasthan Main Nari Ki Sethiti" published Ph. thesis, Taruna Prakashan, Bikaner (1981).

load ofwork and economy with her husband. She used to work shoulder to shoulder with man. However, all this was not possible in royal families.

iv) Social evils like more than one marriage, purda, etc. prevailed in royal families.

v) Inter community marriages with political motives were in vogue.

vi) Due to the system of having more than one wife, women in royal families could not get justice.

vii) Widows lived a pitiable life.

viii) From educational point of view the condition of women in certain royal families was satisfactory. However their education was restricted to religion and folk lores mainly. Women of common families could not receive any education.

ix) Medieval women contributed maximally to the preservation of cultural heritage of the country. All women enjoyed festivals and social functions and their contributions in such celebrations were important.

x) There are examples of women like Meera contributing to Bhakti literature.

xi) Women folk suffered during this period due to social evils like Sati Pratha, Parda, Dowry, child marriage, etc.

Garg, G., (1991) studied demographic characteristics of Scheduled Tribe Women population in South Rajasthan. The area surveyed included five districts of Rajasthan namely Bhilwara, Udaipur, Chittorgarh, Dungarpur, Banswara and their 47 tehsils. The average density of tribal women in the surveyed area was reported to be 2353 per 100 sq.kms. The area under survey was divided into seven physiographic divisions, which reads as follows_ (i) The Mewar Hills in West with an average height between 950_1050 meters, (ii) The upper Banas plain in East and Mid West part of

t[illegible]

the region with an average height betw-en 750_900 meters, (iii) The Kotra Madori upl nd in South West with an average height between 600_750 mete s, (iv) The upper Mahi Basin in East with an average height betwsen 450_600 meters, (v) The upper Mahi Basin in West with an average height betwzen 300_450 meters, (vi) The middle Mahi Basin with an average height betw en 150_300 meters, and (vii) The upper chambal Sipra Basin in South_East with an average height below 150 meters.

The study reveals very low literacy percentage among tribal women, the percentage of literacy based on 1981 census has been reported to be 0.89 only. Out of the forty seven surveyed Tehsils four tehsils and no lit-rate tribal women. Banswara yielded the highest literacy rate of tribal women (1.32%)

Agriculture emerged as the prime occupation, and 81.98 percent of women workers were engaged in this occupation 61.91 per cent as cultivators and 20.07 percent as agriculture labourers. Women engaged in other occupations, a household industri s were 13.08 percent and 0.33 p-rcent respectively.

A very high rate of population growth was recorded for the surveyed popul-tion and one of the suggestions given by the researcher to bring down the growth rate is expanding female education.

Trivedi, S.l. (1991) interviewed one hundred and fifty educated youth majority of which were within the age range of 14_25 years. These youth were the residents of various villages of Sagwara Tehsil. Eighty three of these youth had passed secondary, fifty one had passed Higher Secondary and the rest of them were graduates. Sixty nine of them were married, and the rest unmarried. Only one of them was a female. Some of the highlights of the study are as under :

i) Unmarried youth expressed their desired to marry within their caste, but they desired the girl to be educated. They also expressed that it was very difficult to find an educated girl in their caste as most of the girls do not receive education in their caste.

(ii) Youth married to illiterate girls expressed sympathy towards them. They also desired that their spouse should get an opportunity to educate herself.

1.10 OBJECTIVES

The main objectives of the study includes :

(i) The study attempts to identify social, psychological economic and educational factors of continuance and discontinuance of girls in elementary schooling and their inter_relationship.

(ii) To study the perceptions of school age girls at Elementary Education level, parents and teachers regarding equality of sexes.

1.11 SAMPLING

The girl child project entitled 'Factors for Continuance and Discontinuance of Girls in Elementary Schooling' has been launched at four locations in the country i.e. Delhi, Bombay, Bhubaneshwar and Ajmer.

In Rajasthan, two districts i.e. Ajmer and Banswara were selected on the basis of female literacy rate. Ajmer with highest female literacy rate and Banswara with low female literacy were chosen.

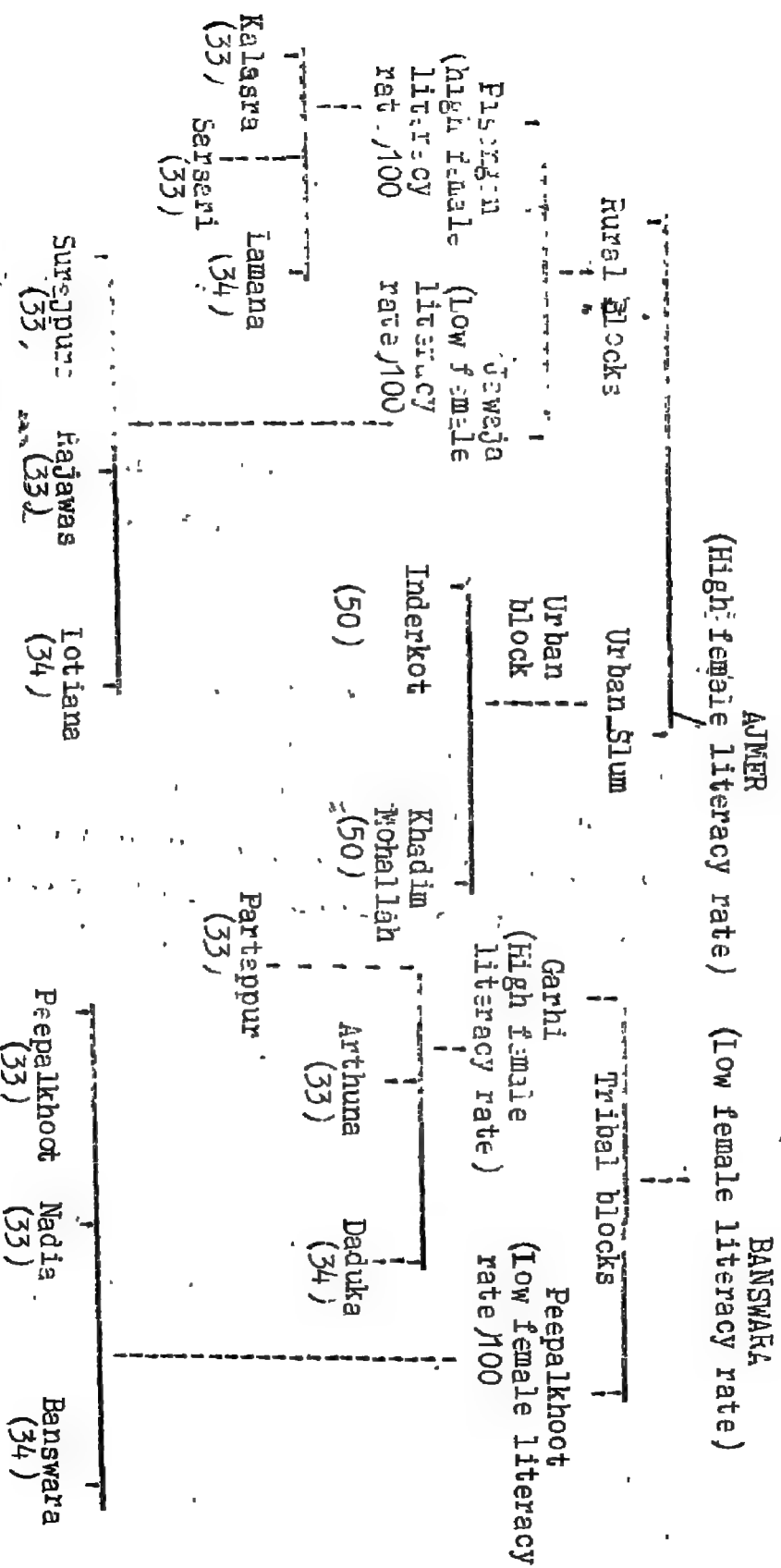
The basis of selection of blocks was female literacy. Out of the nine blocks of Ajmer district, Pisangan (with high female literacy rate) and Jawaja (with low female literacy rate) were selected. These two selected blocks constituted the rural area of the study. Inderkot and Khadim Mohallah area of Ajmer city constituted the urban slum area of the study.

Similarly, out of the total eight blocks of Banswara district the two selected blocks were Garhi (with high female literacy rate) and Peepal Khoont (with low female literacy rat

These two selected blocks constituted the tribal area of the study. Thus in all four blocks were selected from both the districts.

These selected blocks formed the platform for the selection of villages. The procedure followed in the selection of these villages was purposive random sampling.

The total number of villages in Pisangan block were 195 out of which the three selected villages were Kalesara, Lamana and Sarsari. The total number of villages in Jawaja, block were 170 of which the three selected villages were Lotiana, Rajiyawas and Surajpura (L), the total number of villages in Garhi block were 167 of which the three selected villages were Arthuna, Daduka and Partapur, the total number of villages in Peepal Khoont block were 197 of which the three selected villages were Barawada, Peepal khoont (proper) and Nadiya.

Purposive random sampling procedure was followed in the selection of house holds. In all five hundred households were covered in the present study – one hundred households from the urban slum, two hundred from rural area and two hundred from the tribal area. Thus, hundred households were covered from each of the urban slum – Pisangan block, Jawaja block, Garhi block and Peepal Khont block. In each village 33 households were covered.

Note ;No. of house holds selected as sample for the study shown within ( ).

The flow diagram of the sampling procedure followed is given below.

1.11.1 AJMER DISTRICT

(i) Geographical Extension

Ajmer district is extended between 25°38' to 26°58' North latitude and 73°54' to 75°22' East longitudes. In its north Nagore district in south Bhilwara in East Jaipur and Tonk, and in West Pali districts are located. The area of Ajmer district is 8481.4 sq.kms. and it is 870 mt. high above sea level.

From administrative point of view Ajmer District has 4 sub_divisions, 8 Panchayat Samities, 6 Tehsils, 1008 villages 265 village Panchayats and 8 Municipalities.

There are five rivers flowing through this district They are Banas, Khari, Sabarmati, Saraswati and Roop Nagar. During summer season they become dry and just looks like a Nala, but during rainy season they take dangerous form. They are full of water.

Pushkar and Buda Pushkar are the natural lakes which are near Ajmer. Sargoan and Karatiya are also natural lakes found near Beawar. The important ponds of Ajmer District are Anasagar, Foysagar, Phoolsagar, Bisla, Ramsar, Dilwar, Kalinjar, Jewala and Makrada. Besides this there are many small kunds found in this district.

i) Climate

In Ajmer district extreme type of climate is found. Here summers are very hot and dry and winters very cold. Winter sts from December to February and summers from March and ne. The rainfall period is very short which ends in Mid ptember. During 1989 the maximum temperature of Ajmer was .3° C. minimum temperature was 5.0° C. The average rainfall s 52.73 cms. which came during the months of June to ptember.

ii) Vegetation

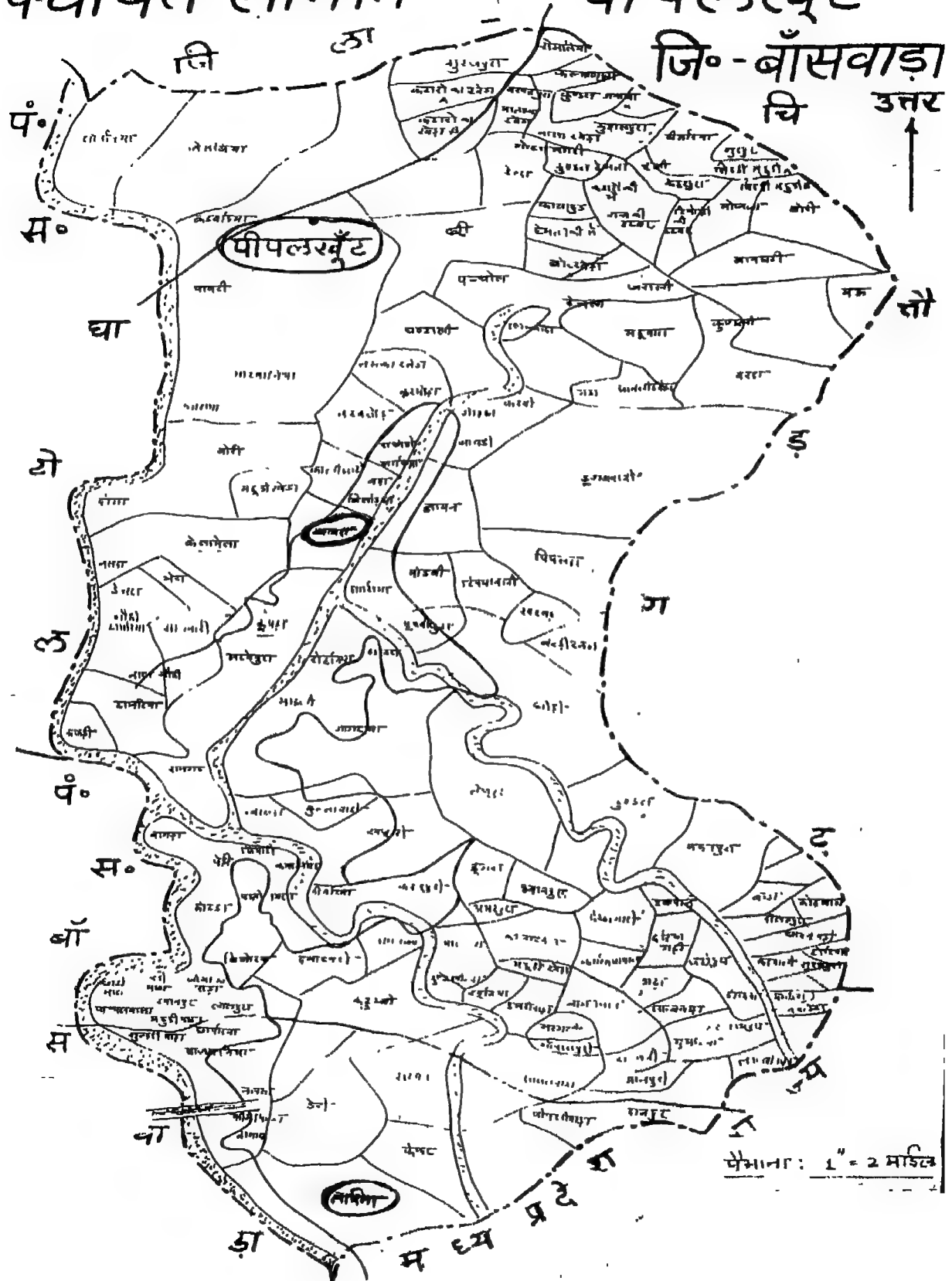
In Ajmer district Khokara Sealer ejri Kher Jinja Kovlasi, anja Thor Jhakhor, Neem, Saimal d peepal type of vegetation is found. Grasses like Dhaman, jan and Dub are grown. In the forest areas small animals ke monkeys, rabbits, wolf are found.

11.2 BANSWARA DISTRICT

Banswara is situated in the far southern part of Rajasth d touches the boundaries of M.P. and Gujarat states. It is a rt of ancient Bangar region. The land area covered is 5037 . kms. which shows that it is third smallest district of jasthan.

जनपद अजमेर
कुशलचन्द्र गौतम
शास्त्री
समाहर्तालय प्रांगण अजमेर

पंचायत समिति - पीपलखूँट
जि॰ - बाँसवाड़ा
उत्तर
पीपलखूँट
मध्य प्रदेश
पैमाना : 1" = 2 माइल

गढ़ी
परतापुर
बोरी
अवलपुरा
इटूका
खेरन का पारड़ा
बोड़िया
माधलदा
भरड़ानाल
मलाना
फलाबारा
डूंगर
ओड़वाड़ा
रैयाना
पारिया
जौलाना
शतार
गोविन्दपुरा
बड़ीखेन
ओड़ा
ओड़वा
नाहली
बनास नदी
पंचायत समिति
आनन्दपुरी

(i) Geographical Location

It is situated between $23^{o}3'$ to $23^{o}55'$ North latitude and $73^{o}58'$ to $74^{o}48'$ East longitude. The districts of Chittorgarh, Udaipur and Dungarpur touches the northern boundary of Banswara, Panchmahal of Gujarat and Jhabua district of M.P. touches its southern boundary, Chittorgarh and Ratlam district of M.P. touchest its eastern boundary and Dungarpur district touches its western boundary.

According to 1991 census the population of Banswara district was 11 lakh 54 thousands 19 hundred and 64. There are two sub_divisions, 5 tehsils, 8 panchayat samities. 196 village panchayatas and 146 villages in Banswara, Banswara and Kushalgarh are two urban areas.

(ii) Physiography of Banswara

Banswara is surrounded by Aravalli and Vindhyachal mountain ranges. It has got good forest cover. Its climate is semi_arid and earth surface is undulating. The soil structure is from heavy to medium and is fertile. River Mahi, Banas and its tributaries are the main rivers flowing in this region. Due to lack of forests there is absence of wild animals. idons, tigers, deer, are gradually extinct. In these forests trees like Sagwan, Sesam, Bamboo, Mango were found but during recent years its production has decreased. Its average rainfall is 922.4 mm. 78% agricultural land is dependant on rainfall.

1.11.3 URBAN SLUM

Inderkot and Khadim Mohallah localities of Ajmer city were chosen as the urban slum areas for the present study. Both the localities are muslim dominated and are located on either side of Dargah of Khawja Moin_ud_din chisty. The population of Inderkot is approximately 5,000 and that of Khadim Mohallah approximately 12,000. Though both are slum areas but there is large difference in the economic status of people of these localities. The people of Inderkot are mainly labourers (daily wagers) and are very poor whereas those of Khadim Mohallah are economically well_off as most of them work as Khadims in the Dargh. Though they are rich their living standard was very low. The areas was highly conjusted and dirty with 8_10 people living in a small room. They are educationally very backward with no concept of small family.

1.11.4 VILLAGES OF AJMER DISTRICT

Kalesara is a village of Block Pisangan in Ajmer District having a population of 1,779 and an area of 2,001 hectares. The total number of households is 340. Out of 1,779 people, 915 are male and 864 female. Castewise distribution of population reveals that 424 people belong to the Scheduled Castes and the remaining 1355 to the General category. There is no schedule Tribe population in the village.

As regards the educational and medical facilities in the village, there are one P, one M and three A schools and one H,

one D and one CHW. There is also a Post_office and Bus stop in the village.

Lamana, with a population of 1,171 and an area of 862 is the second largest of the surveyed villages of Pisangan block in Ajmer District. There are 602 male and 569 female in the village caste_wise distribution of population shows that these is general as well as SC and ST population in the village their number being 942,182 and 47 respectively.

The villagers enjoy the facilities of a Post_office, a Bus stand and a Railway station. There is one primary school and one PHS in the village.

Sarsari is the smallest of the three villages surveyed in the present study of Block Pisangan in Ajmer District. It's area is 643 hectares with a population of only 441 of which 235 are male and 206 female. Alike Kalesara, there is no population of Schedule Tribes. Of the 441 people, 47 are of Scheduled Castes and the remaining 394 belong to other castes (General category). There are in all 78 house_holds in the village.

There is only one P school and a Bus stop in the village. As regards the medical and post and telegraph facilities . The people have to walk down 5 kms. to avail one.

Rajiyawas, with a population of 1,831 is the largest of the surveyed villages of Block Jawaja in Ajmer District.

The area of the village is 592 hectares. Of the total population 917 are male and 914 female. Caste-wise distribution of population reveals that out of 1831 people, 259 belonged to Schedule caste and the remaining 1572 to the General Category.

There are two Primary, one middle and one H schools and one PHS in the village. There is a Post and telegraph office and the village is linked with the nearby villages by bus service, i.e., there is a Bus stop in the village.

Lotiana, having a population of 1,247 and an area of 344 hectares is a village of Block Jawaja in Ajmer District. Of the total residents of the village 574 are male and 673 female. Alike Rajiyawas there is no Schedule Tribe population in the village. Of the total population 90 villagers belong to Schedule castes and the remaining 1,157 to the General Category. However, the total number of households in the village is 261.

As regards the available aminities in the village there are one P, one M and one H school and a Post and Telegraph Office. For medical and roadways facilities. The villagers have to cover a distance of 5 kms.

Surajpura (L) is the third village of Block Jawaja of District Ajmer surveyed for the present study. It has an area of 211 hectares and a population of 742. The total number of households is 175 and the number of occupied residential households is 171. Of the total population, 364 are male and

378 femal.. Caste_wise distribution reveals that there is no Schedule Tribe population in the village. 75 villagers belong to Scheduled Castes and the remaining667 to the other castes.

There is one P school, one PHS and one RP in the village The village is connected to other villages through roadways but the post and telegraph facilities is available at a distance of 5 kms.

1.11.5 Villages of Banswara District

Peepal Khoont is a village of Block Peepal Khoont in Banswara District. It's area is 4,173 hectares having 396 households of which only 393 are occupied residential houses. The total population of the village is 2,149 of which 1,114 are male and 1,035 female. Caste_wise division of population reveals that out of the total population of 2,149, 1874 is of ST, 79 of SC and the remaining 196 of other castes (General).

As regards the available amenities, the village has one primary and on middle school, two dispensaries, one HC, one PHC and one MCW. There is one post office in the village and it is linked to the nearby villages through roadways, the road is both kachha and pukka. The staple food of the people is maize and rice. There is a famous Mahadevji's Temple in the village.

Barawada is yet another village of Block Peepal Khoont in Banswara District having a population of 436 with 72 households spread in an area of 528 hectares. However, the

occupied residential houses are only 62. Of the 436 people, 223 are male and 213 female. Caste_wise analysis of population shows that majority of people belong to the schedule tribe,433 and the remaining 03 people belong to the General category.

As regards the available amenities, the village has only well as the source of drinking water and it is deprived of any educational ,medical, post and telegraph facilities. The villa is linked with the nearby villages through Kachha road any there is no means of communication available to the villagers The nearest school and post office are at the distance of 5 km whereas the nearest medical facility is at the distance of 5_10 kms. The nearest bus stop is at the distance of about 10 kms. Maize is the staple food of the people of this village.

Nadiya, the third village of Block Peepal khoont in Banswara district surveyed for the present study has a population of 1,441. The total number of households in the village is 235 while the area of the village is 1,505 hectares.

As regards the basic amenities, the village has one primary school, and is devoid of post office and medical facility of any sort. W, HP, R AND N are the various sources of drinking water and the approachable road to village is Kachha. The nearest post office is at a distance of 5 kms. whereas the nearest medical facility and bus stop/railway station are at a distance of 5_10 kms. There is no power suppl in the village. Maize and wheat are the staple food of the villagers.

Partapur is th- largest among the three villages of Garhi block in Banswara District surveyed for the present study It is densly populat d having a population of 7,299 and area of 397 hectares. The total number of households is 1,327 and that of occupied residential houses is 1,313. Of the 7,299 people, 3,602 are male and 3,697 female. Caste-wise distribution of population reveals that 5,894 villages belong to general castes while 970 to schedule tribes and the remaining 435 to Schedule castes.

The villagers used T,W,TK as sources of drinking water and enjoys the facilities of PTO and phone. There are two P, three M and two H schools and one FPC one RP and one MH. The approachable road to village is both pucca and kachha and it is linked to the nearby villages through bus. The staple food of the villagers is wheat and maize.

Arthoona is a village of Grahi Block in Banswara District. It has a population of 3,053 and an area of 367 hectares. There are 494 households with the number of residential houses being 465. Of 3,053 people, 1,510are male and 1,543 female. Of the total of 3053 people, 1079 belong to the Scheduled Tribes, 218 to Schedule Castes and the remaining 1,756 to other castes.

There are one P, one M and one H schools as well as one D, one H, one PHS and one CWC in the village. The people use W, HP and T as the sources of drinking water. The

villagers also enjoy the facilities of the post_office and bus stand. The approachable road to the village is both pucca and kachha. Power supply is of EA type. The staple food of villagers is maize and wheat. Places of religious interest include a Masjhid and a Shivji's Temple.

Dadooka, with a population of 2,544 and area of 1,134 is a village of Block Garhi in Banswara District. The total number of households in the village is 428 of which 417 are occupied residential houses. Of the 2,544 people, 1,262 are male and 1,282 female. Caste wise distribution reveals that 1105 people belong to Schedule Tribes, 140 to Schedule Castes and the remaining 1299 to the other castes (General).

The villagers enjoy the facilities of a post office, a bus stand and W, HP as the sources of drinking water. There are one P, one M and one H schools as well as one D and one PHS in the village. The approachable road to the village is kachha. Electricity is available to the villagers both for domestic as well as agricultural purposes. Maize and Rice is the staple food of the villagers.

1.12 PROCEDURE OF DATA COLLECTION

After the selection of 12 villages from the four blocks through random sampling and identification of urban slum areas data collection commenced. For this, first of all list of households of these areas/villages were procured from the concerned office (in case of urban slums as well as villages).

Fifty households from each of the two slum area and thirty three house holds from each of the two villages of each block and thirty four households from the third village of the Block were selected on random basis making a total of five hundred households. Interview technique was employed in the collection of data. The interview was structured keeping in view the items of various schedules. For obtaining information regarding the 'Household Schedule_GS 3.1' generally the head of the family was interviewed. In case the head was not at home any other elderly member of the family was interviewed. This was followed by the interview of the school going girl/dropout girl/ non_attendent girl as the case was in order to obtain information regarding schedules_ School Going Girl: 3.2, Drop out Girl: GS 3.3, Non_attendant girl :3.4. Teachers and Head of Institutions of the schools in which these children were studying were also interviewed in order to obtain information regarding Teacher Schedule : GS 5 and Institution Head Schedule: GS 4.

1.12.1 PROBLEMS FACED DURING DATA COLLECTION

Problems faced at the time of data collection by the investigators in all the three sets of society under study, i.e., Tribal, Rural and Urban were as follows :

In the sample villages of Banswara District the odd experiences reported by the investigator are_

1. Since few of the selected villages were in the remote areas, approach to such villages was a very difficult one. As no transportation facilities were available the investigators had to walk on uneven paths for several kilometers as no link road was available between the two villages in the Peepal Khoont block.

2. In some villages there were no electricity, drinking water facilities, urinals, etc., stay in such villages for few days for data collection was a very difficult task.

3. The people belonging to Bhil, Gharasia and Meena tribes do not accept the interference of people from other castes regions in their life as such entry into these villages was not easy. For the purpose services of mediator was sought.

4. The dialect of th area is vagri. The investigators were not famili with it. This problem was solved with the help of interpretors. This proved to be a very hettic exercise as first th investigators had to explain to the interpreter which in turn explained the villagers and vice versa.

In case of rural area few of the problems as reported by the investigators were-

1. As the villages were well connected with the main road by Roadways or Private Bus Service no problem of transportation was felt during data collection.

2. The dialect of the area was Marwari. Since the investigator knew the dialect there was no problem of

communication. However, in order to establish good rapport with the villagers, help of social workers was sought.

3. Generally the data had to be collected at odd hours as during the day time the family members were usually out either on the fields or on daily wages.

4. Many a times, convincing the villagers proved to be a tough job. In some of the villages surveys have become a common practice with the result that now the villagers get furious at the very sight of visitors.

As stated earlier, the muslim dominated area of Ajmer District was chosen as sample area to be studied. Entry into the locality was itself a very difficult task. For this, help of the facilitator was sought.

The community is a highly conservative one with strict restrictions on the girls especially of the adolescent age. Hence a lot of time was utilised in convincing the parents to permit interview with the girls though the female investigators were responsible to complete this task.

C H A P T E R - II

HOUSE HOLD SETTING

CHAPTER - II

HOUSE HOLD SETTING

In order to obtain information regarding the various aspects of the families such as their religion, caste, mother tongue, size of the family, educational and financial status of the family, number of school going, drop out, non entrant children in the family, the 'Household schedule' was administered to the surveyed 492 households. Besides, the schedule also contain items related to distribution of work at home, opinion regarding co-education school and male teachers for girls.

Table 2.1

Sex-Wise Distribution of the Family heads

Type of Settlement	Female N	%	Male N	%	Total N	%
Tribal	0	0.0	200	100.0	200	100.00
Rural	29	15.10	163	84.90	192	100.00
Urban slum	08	08.00	92	92.00	100	100.00

Information regarding the head of the family as shown in Table 2.1 reveals that in tribal area all the surveyed families were headed by males. In case of families from rural area, 84.90 percent were headed by males and the remaining 15.10 per cent by females, further analysis reveals more interesting result i.e., all these females were widow. As

regards to the families of the urban slum, 92 percent families were headed by males and the remaining 08 percent by females. All these females were widows.

Table 2.2

Religion_Wise Distribution

Settlement	Hinduism		Islam		Jainism		Total	
	N	%	N	%	N	%	N	%
Tribal	181	90.50	09	4.50	10	5.0	200	100.00
Rural	186	96.87	06	3.13	0	0.0	192	100.00
Urban_Slum	09	9.00	84	84.00	07	7.0	100	100.00

Table 2.2 shows religion_wise distribution of the sample. In the tribal area in 90.50 percent of the households Hinduism was followed Jainism in 5.00 percent and Islam in 4.50 percent households. Whereas rural area constituted of 96.87 percent households following Hinduism while in the remaining 3.13 percent Islam religion was followed. In case of urban slum in 84.00 percent households Islam was followed, Hinduism was followed in 9.00 percent and Jainism in the remaining 7.00 percent.

Table 2.3

Caste Wise Distribution

Settlement	Higher caste		SC		ST		OBC		Not answered		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Tribal	35	17.50	04	2.0	128	64.0	33	16.50	0	0.00	200	100.00
Rural	129	67.19	13	6.77	01	0.52	49	25.52	0	0.00	192	100.00
Urban slum	80	80.00	06	6.00	0	0.00	14	14.00	0	0.00	100	100.00

As is evident from Table 2.3 that in the tribal area ,64.0 percent of the households belonged to Schedule Tribe, 17.50 percent to Higher caste, 16.50 percent to other Backward castes and 2.0 percent to the Schedule Caste. In case of the Rural Area, 67.19 percent of the households belonged to Higher castes, 25.52 percent to the other Backward castes, 6.77 percent to the Schedule Caste and the remaining 0.52 percent to the schedule tribe. While urban slum was mostly inhabited by people of the Higher Caste which accounted to 80.00 percent of the surveyed households in the area and 14.00 percent of the households belonged to other Backward castes. The remaining 6.0 percent of the households belonged to the Schedule caste.

Table 2.4

Language used as Mother tongue

Settlement	Hindi		Urdu		Sindhi		Punjabi		Vagri		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Tribal	10	5.00	09	4.50	-	-	-	-	181	90.50	200	100%
Rural	187	97.40	05	2.60	0	0.00	0	0.00	0	0.00	192	100%
Urban slum	13	13.00	82	82.00	04	4.00	01	1.00	0	0.00	100	100%

Table 2.4 shows the mother tongue wise distribution of the sampled households. In the tribal area, 90.50 percent of the sampled population reported vagri as their mother tongue, 5.00% were Hindi speaking while the remaining 4.50 percent reported Urdu as their mother tongue. In the rural area, 97.40 percent were Hindi speaking and the remaining 2.60 percent reported Urdu as their mother tongue. In the urban slum, 82 percent of sampled population reported Urdu as their mother tongue, 13 percent were Hindi speaking, 4.00 percent were Sindhi speaking while 1.00 percent reported Punjabi as their mother tongue.

Table 2.5

Land-Holding by the Households

Settlement	0-5 Bigha		6-10 Bigha		11-15 Bigha		More than 15 Bigha		No land		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Tribal	95	47.50	26	13.00	21	10.50	14	7.00	44	22.00	200	100.00
Rural	70	36.46	33	17.19	17	8.85	44	22.92	28	14.58	192	100.00
Urban slum	-	-	-	-	-	-	9	9.00	91	91.00	100	100.00

Table 2.5 provides information about the land-holdings of the surveyed households. In the tribal area, 47.50 percent of the households owned 0-5 Bigha land, 13.00 percent owned 6-10 Bigha land, 10.50 percent 11-15 Bigha land and the remaining 7.00 percent owned more than 15 Bigha and 22.00 percent house holds did not own land. In the rural area, 36.46 percent of the surveyed households owned 0-5 Bigha land, 22.92 percent house holds owned more than 15 Bigha land, 17.19 percent owned6-10 Bigha land and 8.85 percent possessed 11-15 Bigha land. Where as 14.58 percent did not possess any land. As far as urban slums are concerned, 9.0 percent households possessed more than 15 Bigha land while the remaining 91.0 percent were landless.

Table 2.6

Nature of ownership of Houses and Their Sizes

Settlement	Ownership		Number of rooms 1_2	3_4	5_6	7_8	9 and above	Total
Tribal	Owned	N	117	74	05	-	-	196
		%	59.69	37.76	2.55	-	-	100.00
	Rented	N	4	—	—	-	-	04
		%	100.00					100.00
Rural	Owned	N	105	62	20	03	02	192
		%	54.69	32.29	10.42	1.56	1.04	100.00
	Rented	N	—	—	—	-	—	—
		%						
Urban slum	Owned	N	15	28	14	02	11	70
		%	21.43	40.0	20.0	2.86	15.71	100.00
	Rented	N	22	86	—	—	—	28
		%	78.57	21.43				100.00

Table 2.6 provides an information regarding the nature of ownership and size of the houses in which the surveyed families were residing Data regarding the Tribal Area reveals that exactly half of the surveyed households owned their houses while the remaining fifty percent lived in rented houses. As regards the size of the houses, in case of owned houses, 59.69 percent families lived in houses with 1_2 rooms, 37.76 percent lived in houses with 3_4 rooms and the remaining 2.55 percent lived in houses with 5_6 rooms. In case of families living in rented houses in all the houses there were 1_2 rooms.

In case of Rural Area, all the families owned the houses in which they were residing of these, in 54.69 percent cases, the houses consisted of 1_2 rooms, of 3_4 rooms in 32.29 percent cases, 5_6 rooms in 10.42 percent cases, 1.56 percent houses had 7_8 rooms and 1.04 percent houses consisted of 9 and more than 9 rooms.

As regards the urban slum area, half of the surveyed families lived in owned houses and the other half in rented ones. In case of owned houses the number of rooms were 3_4 in 40.0 percent cases, 1_2 in 21.43 percent cases, 5_6 in 20.0 percent cases, in 15.71 percent cases their number was either 9 or more while in the remaining 2.86 percent households the number of rooms was 7_8. In case of rented houses, 78.57 percent of the families lived in houses with 1_2 rooms and the remaining 21.43 percent families in houses with 3_4 rooms.

Table 2.7

Bathroom and Toilet Facilities at Home

Settlement		Bathroom		Facilities	Toilet		
		Yes	No	Total	Yes	No	Total
Tribal	N	35	165	200	21	179	200
	%	17.50	82.50	100.00	10.50	89.50	100.00
Rural	N	76	116	192	50	142	192
	%	39.58	60.42	100.00	26.04	73.96	100.00
Urban slum	N	96	04	100	96	04	100
	%	96.00	4.00	100.00	96.00	4.00	100.00

Table 2.7 provides an information of the available Bathroom and Toilet facilities in the houses. In the Tribal Area, in 82.50 percent houses there was no bathroom facility while 17.50 percent houses had. 89.50 percent of the sampled households enjoyed toiletfacility while in 10.50 percent of the households this facility was not available.

In the Rural Area, 60.42 percent ofthe households were deprived of bathroom facility while 39.58 percent enjoyed it. As regards the toilet facility 73.96 percent of the households did not had any such facility whereas 26.04 households had toilet facility.

96.0 percent households in the urbanslum area had both bathroom as well as toilet facilities while 4.0 percent were deprived of them.

.64.

Table 2.8

Distance of source of Water from the Household.

Settlement	Sources	0_50M N	%	51_100M N	%	101_150M N	%	151_200M N	%	200% Abo N	
Tribal	Tap	83	88.30	04	4.25	-	-	-	-	07	7
	Well	47	52.81	17	19.10	01	1.12	09	10.11	15	16.
	Hand pump	12	57.14	06	28.57	01	4.76			02	9.
	River									02	
	Total	142	68.93	27	13.11	02	0.97	09	4.37	24	12.
Rural	Tap	10	24.39	16	39.02	05	12.20	07	17.07	03	7.
	Well	26	31.33	-	--	--	--	02	2.41	55	66.
	Hand pump	14	17.50	30	37.50	05	6.25	12	15.00	19	23.
	Total	50	24.51	46	22.55	10	4.90	21	10.29	77	37.
Urban slum	Tap	96	100.00	--	--	--	--	--	--	--	--
	Well	-	-	-	-	-	-	-	-	-	-
	Hand pump	05	100.00	-	-	-	-	-	-	-	-
	Total	91	100.00	-	-	-	-	-	-	-	

Table 2.8 deals with the available source of water and its distance from the house. Out of the 206 responses in tribal area, in 94 responses Tap was reported as the available source, in 89 responses ..... well, in 21 responses hand pump and only in 2 responses river was reported as the source of water. 88.30 Percent had tap either in their house or at a distance of 50m, 4.25 percent at a distance of 51_100m and 7.45 percent at a distance of above 200m. In 52.81 percent cases, well was available at a distance of 0_50M, in 19.10 percent at a distance of 51_100m, at a distance of 101_150m in 1.12 percent cases, at 151_200M in 10.11 percent cases and at a distance of above 200m in 16.86 percent cases. In 57.14 percent cases, handpump was available at a distance of 0_50m, at 51_100 m in 28.57 percent cases, at 101_150m in 4.76 percent cases and at a distance of above 200m in 9.53 percent cases. River was reported to be the available source of water in 2 cases and in both these cases it was reported to be at a distance of above 200m.

In rural area, the total number of responses were 204. Tap, well and hand pump were reported as source of water in 41, 83 and 80 responses respectively. In 24.39 percent cases tap was available either in the house or at a distance of 1_50m, at 51_100 m in 39.02 percent cases, at 101_150m in 12.20 percent cases, at 151_200m in 17.07 percent cases and at a distance of above 200m in 7.32 percent cases.

Well was available as a source of water at a distance of 0_50m in 31.33 percent cases, at 151_200m in 2.41 percent cases and at a distance of above 200m in 66.26 percent cases. As regards the availability of hand_pump, it was available at a distance of 0_50m in 17.50 percent cases, at 51_100 m in 37.50 percent cases, at 101_150m in 6.25 percent cases, at 151_200m in 15.00 percent cases and at a distance of above 200m in 23.75 percent cases.

In urban_slums the number of responses were 101, of which 96 reported tap and 05 reported hand pump as the available source of water. In all the cases where tap was the source of water it was available at a distance of 0_50m Same was the case with respect to Hand pump.

Table 2.9
Type of Fuel used by the Families

Settlemnt			Traditional				Smokeless	Total
		Coke	Coal	Wood	Cape	Kerosene	Gas	
Tribal	N	-	07	188	111	94	03	403
	%	-	1.74	46.65	27.54	23.33	0.74	100.00
Rural	N	06	-	198	15	04	02	225
	%	2.67		88.00	6.66	1.78	0.89	100.00
Urban slum	N	—	03	14	—	45	44	106
	%		2.83	13.21		42.45	41.51	100.00

Table 2.9 depicts the type of fuel used by the surveyed households. In the tribal area 403 responses were obtained on this item of which 46.65 percent reported the use of wood 27.54 per cent were using cow dung cake as fuel, were as 23.33 percent had reported the use of kerosene. Use of Coal as fuel was reported by 1.74 percent responses followed by 0.74 percent responses reporting the use of gas. Thus, 99.26 percent respondents reported the use of traditional mode of cooking.

In the rural area, the number of responses were 225,of which 99.11 reported the use of traditional mode of cooking. Use of wood as fuel was reported by 88.00 percent followed by 6.66 percent reporting use of cow dung cake as fuel. 2.67 percent were using coke and 1.78 percent were using kerosene as fuel. Use of gas as a mode of cooking was reported by only 0.89 percent.

In urban slums the total number of responses were 106. Out of which 58.49 percent reported the use of traditional mode of cooking and the remaining 41.51reported the use of smokeless mode of cooking i.e., they were using Gas as cooking mode. In case of traditional mode of cooking, kerosene was being used by 42.45 percent following by 13.21 percent using wood. Remaining 2.83 percent reported the use of coal.

Table 2.10

Vehicles owned by the Families.

Settlement	Type of vehicle N / %	Bullock cart	Bicycle	Scooter	Tractor	Jeep	Auto riksha	Motor cycle	No vehicle	Total
Tribal	N	14	52	06	01	--	03	09	125	210
	%	(6.67)	(24.36)	(2.86)	(0.48)		(1.43)	(4.28)	(59.52)	(100.00)
Rural	N	13	79	08	03	02	--	15	96	216
	%	(6.02)	(36.57)	(3.70)	(1.39)	(0.93)		(6.94)	(44.45)	(100.00)
Urban slum	N	-	48	29	01	07	03	12	21	121
	%		(39.67)	(23.97)	(0.83)	(5.78)	(2.48)	(9.92)	(17.35)	(100.00)

Table 2.10 deals with the vehicle owned by the surveyed households. In the tribal area total 210 responses were obtained on this item out of which vehicles were owned by 40.48 percent and the remaining 59.52 percent did not own any vehicle. Bicycle was owned by 24.76 percent and bullock cart by 6.67 percent. 4.28 percent reported the ownership of motorcycle followed by 2.86 percent reporting about scooter. Ownership of autorickshaw and tractor were reported by 3 and 1 household respectively.

In the rural area the total number of responses were 216 Of which, vehicle were owned by 55.55 percent only. In this case also bicycle was owned by the majority of households accounting to 36.57 percent followed by motor cycle accounting to 6.94 percent responses. Ownership of bullock cart was reported in 6.02 percent cases followed by 3.70 percent reporting about scooter. Tractor and Jeep were owned by 3 and 2 households respectively.

In the urban slums the number of responses were 121. The maximum responses (39.67 percent) were for the ownership of bicycle followed by 23.97 percent for Scooter. 9.92 percent reported the ownership of motorcycle and 5.78 percent reported about Jeep. 3 and 1 responses were regarding the ownership of autorickshaw and tractor. 17.35 percent responses reported the non availability of any vehicles.

Table 2.11

Mass Media Availability

Settlement	Mass media N %	News paper	Period icle	Radio	TV	Other	None	Total
Tribal	N	10	10	62	25	-	129	236
	%	(4.24)	(4.24)	(26.27)	(10.59)		(54.66)	(100)
Rural	N	03	02	101	25	-	91	222
	%	(1.35)	(0.90)	(45.50)	(11.26)		(40.99)	(100)
Urban slum	N	26	25	73	88	04	04	220
		(11.82)	(11.36)	(33.18)	(40.00)	(1.82)	(1.82)	(100)

Table 2.11 provides an information regarding the availability of mass media to the surveyed households. In tribal area the total responses on the item regarding the availability of mass media were 236. More than fifty percent (54.66 percent) reported the non_availability of any type of mass media 26.27 percent reported about radio and 10.59 percent about TV as the available mass media. Availability of each newspapers and periodicals to were reported by 4.24 percent cases.

In the rural area the total number of responses were 222. Radio as mass media was reported by 45.50 percent, TV by 11.26 percent, newspaper by 1.35 percent and periodicals by 0.90 percent. 40.99 percent reported the non_availability of any mass media.

In the urban slums, the total number of responses were 220 of which 40.00 percent reported about TV, 33.18 percent about radio, 11.82 percent about newspaper and 11.36 percent about periodicals as the available mass media. 1.82 percent reported the availability of mass media other than the enlisted one. However, 1.82 percent reported the non-availability of any type of mass media.

contd...

Table 2.12
Distribution of school going children according to the Type of School.

Settlement	Type of school	Co-education Govt.	Co-education Aided	Co-education Private	Co-education Total	Separate Govt.	Separate Aided	Separate Private	Total	G.T.
Tribal	Girls	42 (84.00)	08 (16.00)	-	50 (53.76)	37 (86.04)	-	06 (13.95)	43 (46.23)	93
	Boys	69 (97.18)	01 (01.40)	01 (01.40)	71 (85.54)	11 (91.67)	-	01 (08.33)	12 (14.45)	33
	Total	111 (91.73)	09 (07.43)	01 (0.82)	121 (68.75)	48 (87.27)	-	07 (12.73)	55 (31.25)	176
Rural	Girls	120 (99.17)	-	01 (0.82)	121 (85.82)	17 (85.40)	-	03 (15.00)	20 (14.18)	141
	Boys	162 (96.42)	-	06 (3.57)	168 (93.85)	11 (100.00)	-	-	11 (6.14)	129
	Total	282	-	07	289	28	-	03 (09.68)	31 (10.00)	310
Urban slum	Girls	21 (41.18)	05 (09.80)	25 (49.02)	51 (59.30)	07 (20.0)	09 (25.71)	19 (54.28)	35 (40.70)	86
	Boys	30 (40.54)	14 (16.92)	30 (40.54)	74 (75.51)	07 (29.16)	02 (08.33)	15 (62.5)	24 (24.49)	98
	Total	51 (40.80)	19 (15.2)	55 (44.00)	125 (67.93)	14 (23.73)	11 (18.64)	34 (57.63)	59 (32.06)	184

Table 2.12 depicts the type of school in which children of the surveyed house holds are studying. In the tribal area there were 93 school going girls of which 53.76 percent were studying in co_educational schools and 46.23 percent in separate schools. 84.00 percent of the girls who were studying in co_educational schools were studying in Government schools and 16.00 percent in Aided schools. 86.04 percent of the girls who were studying in separate schools were studying in Government schools and 13.95 percent in Private Schools. There were 83 school going boys, 85.54 percent of whom were studying in co_educational schools and 14.45 percent were studying in separate schools. In case of boys studying in co_educational schools, 97.18 percent were studying in Government schools and one boy was studying in each of the schools_aided as well as Private. In case of boys studying in separate schools, 91.67 percent were studying in Government schools and one boy was studying in Private school.

In the rural area there were total 141 school going girls 85.82 of which were studying in Government schools and 14.18 percent in separate schools. In case of girls studying in co_educational schools nearly all (99.17 percent) were studying in Government schools and only one girls was studying in Private school. In case of girls studying in Separate schools, 85.00 percent were studying in Government schools and 15.00 percent were studying in Private schools. As regard

the boys, there were total 179 school going boys, 93.85 percent of whom were studying in co_educational schools and 6.14 percent were studying in separate schools. 96.42 percent of the boys who were studying in co_educational schools, 96.42 percent were studying in Government schools and remaining 3.57 percent were studying in private schools. All of the boys who were studying in separate schools were enrolled in Government schools.

In the urban slums there were total 86 school going girls in the hundred households surveyed for the present study. 59.30 percent of these girls were studying in co_educational schools and 40.70 percent were studying in separate schools. In case of girls studying in co_educational schools, 49.02 percent were studying in private schools, which the percentage of girls studying in Government and Aided and schools were 41.18 and 09.80. The total girls who were studying in Separate schools, 54.28 percent were studying in Private schools whereas in 25.71 percent cases the school was aided and it was Government in 20.00 percent. The total number of school going boys was 98, 75.51 percent of whom were studying in co_educational schools and 24.49 percent were studying in Separate schools. Of the boys who were studying in co_educational schools, 40.54 percent were studying in Government schools and another 40.54 percent were studying in Private schools. Remaining 18.92 percent were studying in

Aided schools.

The percentage of boys studying in Private schools in case of boys studying in Separat. Schools were 62.50, while it was 29.16 and 8.33 in case of boys studying in Government and Aided Schools respectively.

Table 2.13

Reasons for Dropout _Sexwise and Educational level wise

Settle_ment	Sex	Edu. level	Health	Family	Social	Economic	Distance of school	No school available	Failure	Migration	Other	Total
Tribal	G	Primary	-	2 (6.25)	3 (9.37)	4 (12.5)	8 (25.0)	12 (37.5)	2 (6.25)	1 (3.12)	-	32
		Middle	-	7 (13.21)	7 (13.21)	10 (18.87)	11 (20.75)	15 (28.3)	3 (5.66)	-	-	53
	B	Primary	-	01 (50.00)	-	01 (50.00)	-	-	-	-	-	02
		Middle	-	02 (40.00)	-	02 (40.00)	01 (20.00)	-	-	-	-	05
	T	G	-	09 (10.59)	10 (11.76)	14 (16.47)	19 (22.35)	27 (31.76)	05 (5.88)	01 (1.17)	-	85
		B	-	03 (42.85)	-	03 (42.85)	01 (14.28)	-	-	-	-	07
Rural	G	Primary	-	04 (16.67)	01 (4.17)	09 (37.50)	-	-	08 (33.33)	02 (8.33)	-	24
		Middle	-	05 (10.20)	04 (8.16)	07 (14.28)	12 (24.49)	17 (34.69)	-	04 (8.16)	-	49
	B	Primary	-	02 (40.00)	01 (20.00)	-	-	-	01 (20.00)	01 (20.00)	-	05
		Middle	-	-	-	-	-	-	-	-	-	-
	T	Girls	-	09 (12.33)	05 (6.85)	16 (21.92)	12 (16.44)	17 (23.29)	08 (10.95)	06 (8.22)	-	73
		Boys	-	02 (40.00)	01 (20.00)	-	-	-	01 (20.00)	01 (20.00)	-	05
Slum	G	Primary	-	-	-	04 (33.33)	-	-	05 (41.67)	03 (25.00)	-	12
		Middle	02 (7.4)	03 (11.11)	09 (33.33)	03 (11.11)	10 (37.03)	-	-	-	-	27
	B	Primary	-	-	-	-	-	-	-	-	-	-
		Middle	-	-	-	-	-	-	-	-	-	-
	T	G	02 (5.13)	03 (7.69)	09 (23.08)	07 (17.95)	10 (25.64)	-	05 (12.82)	03 (7.69)	-	39
		B	-	-	-	-	-	-	-	-	-	-

Table 2.13 provides information regarding sex wise and educational level wise reasons for dropout. The educational levels which were considered are primary and middle and the factors/reasons considered were health, family, social, economic, distance of school, non_availability of school, failure and migration. In case of tribal area in case of girls at primary level the enlisted factors were reported to be responsible for dropout to the extent of 6.25, 9.37, 12.50, 25.00, 37.50, 6.25 and 3.12 percent while at middle level to the extent of 13.21, 13.21, 18.87, 20.75, 23.30, 5.66 and 0.00 percent respectively. In case of boys at primary level two reasons were reported_ family and economic. One response was obtained in each case and at secondary level 5 responses were obtained_ 2 for family, 2 for economic and 1 for distance of school from home.

In case of rural sector so far as girls at primary level are considered the enlisted factors were reported to contribute towards dropout to 0.00, 16.67, 4.17,41.67 0.00, 0.00, 33.33 and 8.33 percent whereas at middle level these percentage were reported to be 10.30, 8.16, 14.28, 24.49, 34.69, 0.00 and 8.16 respectively. In case of boys at primary level 5 responses were obtained. 2 for family, 1 each for social, failure and migration. However at middle level no case of dropout was reported.

In case of slums regarding girls at primary level the enlisted factors were reported to contribute towards drop out to the extent of 0.00, 0.00, 0.00, 33.33, 0.00, 0.00, 41, 25.00 and 0.00 percent and at middle level to the extent of 7.40, 11.11, 33.33, 11.11, 37.03, 0.00, 0.00 and 0.00 percent respectively. In case of boys no case of dropout was reported at any level of education.

Table 2.14

Sexwise Reasons for Non_entrance of children in school

	Sex	Reasons N/%	Health	Family	Social	Economic	Distance	No school available	Migrated	Perso	Agri	Total
Tribal	Girls	N	-	10	15	19	9	17	-	9	11	90
		%		11.11	16.67	21.11	10%	18.89		10%	12.22	
	Boys	N	-	27	03	16	03	15	-	1	18	83
		%		32.53	3.61	15.28	3.61	18.07		1.20	21.67	
	Total	N	-	37	18	35	12	32	-	10	29	173
		%		21.39	10.4	20.23	6.94	18.5		5.78	16.76	
Rural	Girls	N	02	27	12	31	--	-	11	6	14	103
		%	1.94	26.21	11.65	30.1			10.67	5.82	13.59	
	Boys	N	--	05	01	06	-	-	01	--	--	13
		%		38.46	7.69	46.15			07.69			
	Total	N	02	32	13	37	-	-	12	6	14	116
			(1.72)	(27.58)	(11.21)	31.9			10.34	5.17	12.07	
Urban slum	Girls	N										
		%										
	Boys	N										
		%										
	Total	N										
		%										

Table 2.14 depicts the sexwise reasons regarding children who had never attended schools. The reasons considered were health, family, social, economic, distance of school from home, migration, personal and agriculture. In the tribal sect the enlisted factors were reported to be the reasons for non_entrants in case of girls to 0.00, 11.11, 16.67, 21.11, 10.0, 18.89, 0.00, 10.00 and 12.22 percent respectively. In case of boys these percentage were 0.00, 32.53, 3.61, 19.28, 3.61, 18.07, 0.00, 1.20 and 21.67 percent respectively.

In case of rural sect the above mentioned factors were the reasons for non_entrants to the extent of 1.94, 26.21, 11.65, 30.1, 0.00, 0.00, 10.67, 5.82 and 13.59 percent respectively in case of girls and to the extent of 0.001, 38.46, 7.69, 46.15, 0.00, 0.00, 7.69, 0.00 and 0.00 percent in case of boys.

In the urban slums no case of non_entrants (girls as well as boys) were reported in the surveyed households ....

Table 2.15
Decision maker at Home

Settlement	Persons / Points	Husband N	Husband %	Wife N	Wife %	Both N	Both %	Elders N	Elders %	Not answered N	Not answered %	Total N	Total %
Tribal	1.Household expenditure	19	9.50	16	8.00	141	70.50	19	9.50	5	2.50	200	100.00
	2.Children education	21	10.50	10	5.00	138	69.0	19	9.50	12	6.0	200	100.00
	3.Savings	16	8.00	42	21.00	119	59.50	19	9.50	4	2.0	200	100.00
	4.Marriage	26	13.00	9	4.50	142	71.0	18	9.00	5	2.5	200	100.00
Rural	1.Household expenditure	74	38.54	18	9.38	75	39.06	16	8.33	9	4.69	192	100.00
	2.Childrens education	78	40.63	16	8.33	73	38.02	16	8.33	9	4.69	192	100.00
	3.Savings	75	39.06	15	7.81	74	38.54	16	8.33	12	6.26	192	100.00
	4.Marriage	68	35.42	19	9.90	73	38.02	16	8.33	16	8.33	192	100.00
Urban slums	1.Household expenditure	33	33.00	8	8.00	56	56.00	3	3.00	--	--	100	100.00
	2.Childrens education	23	23.00	4	4.00	55	55.00	2	2.00	16	16.00	100	100.00
	3.Savings	31	31.00	5	5.00	59	59.00	2	2.00	3	3.00	100	100.00
	4.Marriage	27	27.00	5	5.00	62	62.00	2	2.00	4	4.00	100	100.00

Table 2.15 provides an information regarding the 'Decision Maker at Home'. In the tribal area so far as the household activities like household expenditure, children's education savings and Marriage are concerned, as reported decision was taken by the husband in 9.50, 10.50, 8.00 and 13.00 percent households only. Whereas wife is reported to be a decision maker for all above stated activities in 8.00, 5.00, 21.00 and 4.50 percent households. However, both husband and wife collectively take decisions for the same in 70.50, 69.0, 59.50 and 71.0 percent households, and elders in 9.50, 9.50, 9.50 and 9.00 percent households respectively .The percentages of non_responses with regard to these activities are 2.50, 6.0, 2.0 and 2.50 respectively in case of each activity stated above.

In the rural area, with respect to the above stated activities husband was the decision maker in 38.54, 40.63, 39.06 and 35.42 percent households while in 9.38, 8.33, 7.81 a 9.90 percent households wife was the decision maker. Decision with regard to these activities was taken collectively by hust and wife in 39.06, 38.02, 38.54 and 38.02 percent households. Elders were reported to be the decision makers in 8.33 percent households in each of the above stated activities. No responses with regard to these activities are 4.69, 4.69, 6.26 and 8.33 respectively.

In the urban slums, decision was taken by husband in 33.00, 23.00, 31.00 and 27.00 percent households so far as the above mentioned activities are concerned and by wife in 8.00, 4.00, 5.00 and 5.00 percent households. Decision was taken collectively by husband in wife in 56.00, 55.00 , 59.00 and 62.00 percent households respectively while elders were reported to the decision makers in 3.00, 2.00, 2.00 and 2.00 percent in case of each of the above mentioned activities. No responses with regard to the activities_ children's education, savings and marriage are 16.00, 3.00 and 4.00 respectively.

Table 2.16 provides information regarding distribut_ ion of work at home. The various activities considered were cooking, cleaning utensils, dusting, washing clothes, shopping, care of children, care of the sick, care of the old, fetching water, fetching fodder, fetching fuel and making cow_dung cakes, cattle rearing, cattle grazing, agriculture work and cottage industry. In the tribal sect the contribution of females in the enlisted activities was to the extent of 70.25,66.77, 66.21, 62.37, 26.92, 55.03, 49.27, 48.32, 55.94, 54.10, 51.24, 44.17, 35.01, 34.44 and 47.00 percent respectively. While that of males was to the extent of 3.22, 3.05, 3.07,7.26, 59.09, 28.18 , 33.91, 29.66, 10.48, 10.82, 9.60, 17.91, 14.81, 32.02 and 29.00percent in each of the activity mentioned above. The involvement of girls in these activities was 26.52, 30.16, 30.71, 28.05, 7.69, 12.08, 11.01, 15.60, 27.27,26.86,30.24, 27.46, 33.33, 20.84 and 16.00 percent whereas in case of boys these percentage were 0.00, 0.00, 0.00, 2.31, 6.29, 4.69, 5.79, 6.42, 6.29, 8.20, 8.89, 10.44, 16.83, 12.68 and 8.00 percent respectively.

In the rural sect involvement of females in the various activities was 60.79, 60.77, 49.58, 56.95, 19.85, 57.39, 49.57, 56.58, 50.00, 52.77, 59.68, 45.88, 33.47, 33.33 and 39.32 percent respectively while in case of males these percentage were 4.45, 3.21, 2.73, 8.09, 51.62, 26.00, 36.01, 31.21, 14.38, 18.51, 12.04, 24.24, 25.10, 30.03 and 30.33 percent

respectively .So far as the involvement of children is concerned involvement of girls was to theextent of 31.19, 32.47, 29.04, 31.39, 16.96, 14.34, 13.55, 12.19, 27.33, 20.37, 21.46, 20.77, 28.03,29.67 and 17.93 percent and that of boys was to the extent of 3.50, 3.53, 18.63, 3.55, 11.55, 2.24, 0.8, 0.00, 8.27, 8.33, 6.80, 9.09, 13.38, 6.95 and 12.35 percent for each of the enlisted activities.

As regards the urban slums the contribution of females in the various activities was to the extent of 90.74, 88.03, 85.98, 87.15, 27.81, 69.84, 60.71, 65.35, 44.77, 70,00,0.00, 50.00, 50.00, 100.0 and 0.00 percent whereas in case of males this contribution was to the extent of 0.00, 0.85, 0.93, 1.83, 66.16, 27.77, 36.42, 33.07, 50.74, 30.00, 0.00, 50.00, 50.00, 0.00 and 0.00 percent respectively. The involvement of girls in various activities was 9.25, 11.11, 13.08, 11.00, 3.00, 2.38, 2.85, 1.57, 2.23, 0.00, 0.00, 0.00, 0.00, 0.00 and 0.00 percent and the involvement of boys was tothe extent of 0.00, 0.00, 0.00, 0.00, 3.00, 0.00, 0.00 0.00,2.23, 0.00, 100.00, 0.00, 0.00, 0.00 and 0.00 percent respectively.

Table 2.17

Opinion of Parents Regarding Co_education schools of for girls

Settlement	N & %	YES	NO	TOTAL
Tribal	N	14	186	200
	%	7.00	93.00	
Rural	N	86	106	192
	%	44.79	55.21	100.00
Urban slum	N	28	72	100
	%	28.00	72.00	100.00

Table 2.17 depicts the opinion of parents regarding the co_education schools for their girls. In the tribal area out of the total 200 responses, 93.0 percent had no objection in co_education for girls while remaining 7.00 percent were against it.

In the rural area 55.21 percent of respondents had no objection in co_education while 44.79 percent objected it.

In the urban slums, 72.0 percent of the respondents had no objection in co_education while 28.0 percent objected it.

Table 2.18

Opinion of parents regarding Male Teachers for Teaching Girls

Settlement	N & %	Yes	No	Total
Tribal	N	09	191	200
	%	04.5	95.5	100.00
Rural	N	77	115	192
	%	40.10	59.90	100.00
Urban slum	N	11	89	100
	%	11.00	89.00	100.00

Table 2.18 depicts the opinion of parents regarding male teachers for teaching their daughters. In the tribal area 95.50 percent households had not objection in male teaching girls while 4.5 percent were against it.

In rural area 59.90 percent households had no objection while 40.10 percent objected it.

In the urban slums 89.0 percent of the households had no objection in male teachers teaching girls while 11.0 percent objected it.

CHAPTER - III

SCHOOL GOING GIRLS' AND EDUCATIONAL FACILITIES.

CHAPTER III

SCHOOL GOING GIRLS AND EDUCATIONAL FACILITIES.

The present study was conducted with the aim to sought out the factors for continuance and discontinuance of girl child in the elementary school. For this, information from different sources were collected using various schedules. The present chapter comprises of the information collected from the school going girl, head of the institution and the teacher using schedules GS 3.2, GS4 and GS 5 respectively.

Information regarding the conduciveness of home environment for studies (help provided in studies, cooperation of parents in providing various educational facilities), punctuality/irregularity in attending school, co_curricular activities organized in school, vocational and educational aspiration were obtained from the school going girl.

Information regarding the reasons for continuance and discontinuance, punctuality/non_punctuality, regularity/irregularity, of school going girls, enrolment number of students (boys and girls) of general category, schedule castes, schedule tribes, suggestions for increasing retention, improving attendance and increasing enrolment number of students was collected from the head of the institution and teachers. Besides,, the opinion of heads and teachers on the items dealing with reasons for dropouts, sex equality and importance of girls'

education was also obtained and is provided in the pemiltimate chapter of this report. For the sake of conveniance this chapter is being divided into four sections. Section A deals with the information collected from the school going girl, section B with the information collected from the heads of the institution and the teachers, Section C deals with the educational and vocational aspirations of the school going girls, heads of the institutions and teachers and the parents.

Educational/Scholastic status of girls of the total sample within the age group of 6-14 years is provided in the table below -

Table 3.0

Table Depicting Educational/Scholastic Status of Girls of the Total Sample within the Age group of 6-14 years

Settlement	School going girls 3.2	Girls never attending school 3.4	Dropout Girls 3.3	Total
Tribal	46	76	65	187
Rural	88	82	50	220
Urban slum	32	--	21	53
Total	166	158	136	460

Table 3.1

Source of Institution to Attend school

Source of inspiration / Settlement		Mother	Father	Sister	Brother	Neighbour	Friends	Mass media	Total
Tribal	N	37	32	09	09	04	04	..	95
	%	38.95	33.68	09.47	09.47	04.21	04.21		
Rural	N	54	57	01	07	01	03	..	123
	%	43.90	46.34	00.81	05.69	00.81	2.44		
Slum	N	18	27	01	..	..	..	..	46
	%	39.13	58,70	2.17					

Table 3.1 provides information regarding the person who inspired the girl child to attend school. The source of inspiration considered were mother, father,sister, brother, neighbours, friends and mass media. In the tribal area the enlisted persons were reported as source of inspiration by 38.95, 33.68, 09.47, 09.47, 04.21, 04.21 and 0.00 percent respondents respectively.

In the rural area 43.90, 46.34, 0.81, 05.69, 0.81, 2.44 and 0.00 percents reported the enlisted persons the source of inspiration.

In the urban slums the enlisted persons were reported to be the source of inspiration by 39.13, 58.70, 2.17 0.00 0.00 and 0.00 percent respondents respectively.

Table 3.2

School Activities Attracting Children to Attend School.

Activities Settlement		To play	To study	For Better future	Any other	Not answered	Total
Tribal	N	15	31	15	..	..	61
	%	24.59	50.82	24.59			
Rural	N	03	74	13	..	03	93
	%	03.22	79.57	13.98		(03.23)	
Urban slums	N	..	29	02	01	..	32
	%		90.63	06.25	03.12		

Table 3.2 depicts the reasons as to why the girls like to attend schools. In the tribal sect 24.59 percent girls went to school to play, 50.82 percent reported that they went to school to study, 24.59 percent went to school as they wanted to study for a better future.

In the rural area, 79.57 percent girls went to school in order to study, 13.98 percent went to school with the aim to go for job in future while 3.23 percent girls went to school to play.

In the urban slums, 90.63 percent of the girls reported studies as the reason as to why they attended school, 6.25 percent reported the desire for better future and 3.12 percent reported reasons other than the enlisted one as to why they attended school.

Table 3.3

Factors Responsible for Children's Disliking to Attend School.

Reasons/ Settlement		Do not like the teacher	Studies not interesting	School at a Distance	Find studies difficult	Want to play	Any other	Not answered	Irregularity of teachers	Total
Tribal	N	..	..	..	..	..	..	..	..	..
	%									
Rural	N				01				01	02
	%				(50.00)				(50.00)	
Urban slums	N									
	%	.	..	..	..	..	..	..	..	..

Table 3.3 depicts the factors responsible for girls' disliking towards school. In the tribal area none of the school going girls of the surveyed house holds reported their disliking towards school.

In the rural area 2 of the school going girls reported their disliking towards school. One of them found studies difficult while the other did not liked the school because of the teachers irregularity.

In the slums, none of the school going girls disliked attending school.

Table 3.4

Information Regarding Home work from School

Response / Settlement		Yes	No	Not answered	Total
Tribal	N	45	00	01	46
	%	97.83	00	2.17	
Rural	N	78	07	02	88
	%	88.64	7.95	3.41	
Urban slums	N	32	--	--	32
		100.00			

Table 3.4 provides information regarding the home work given from school to the school going girls. In the tribal area 97.83 percent girls responded positively to the item while 2.17 percent did not responded.

In the rural area out of the 88 responses, 88.64 percent reported that they do get home work from school while 7.95 percent replied that they are not given home work. However, 3.41 percent did not responded.

In the slums all the 32 school going girls responded positively to the item.

Table 3.5

TIME AVAILABLE AT HOME TO DO HOME WORK AND REASONS FOR INSUFFICIENT TIME.

Settlement	Sufficient Time	Reasons for insufficient time			Not answered	Total
		Family	Economic	Other reasons		
Tribal	31 (67.39)	13 (28.26)	..	..	02 (04.35)	46
Rural	76 (86.36)	..	..	03 (3.41)	09 (10.23)	88
Urban slums	32 (100.00)	..	..	..	..	32

Table 3.5 provides information regarding the availability of time at home to the school going girls to do their home work and if not the reasons if it. In the tribal area of the 46 school going girls, 67.39 percent reported that sufficient time at home was available to them to do their home work, 28.26 percent reported that they did not get sufficient time at home to do their home work because of certain family reasons while 4.35 percent did not answered.

If the rural area, 86.36 percent of the total 88 responses reported that they get sufficient time to do home work while 3.41 per cent cited reasons other than the enlisted one for not getting sufficient time at home for doing home work.

In the urban slums all the 32 school going girls reported that they get suffdcient time for doing home work at school.

Contd...

TABLE 3.6

PERSON WHO HELPS IN STULIES AT HOME.

Settlement	Parents	Relatives	Neighbours	Friends	Tutor	No help required	Not answered	Total
Tribal	32 (41.56)	10 (12.99)	06 (07.79)	11 (14.29)	03 (03.9)	12 (15.58)	03 (03.9)	77
Rural	37 (38.95)	23 (24.21)	..	05 (5.26)	08 (08.42)	13 (13.68)	09 (09.47)	95
Urban slums	17 (47.22)	08 (22.22)	05 (13.88)	01 (02.78)	03 (08.33)	02 (05.56)	..	36

Table 3.6 depicts the responses of the school going girls of the surveyed house holds regarding the help in studies available to them at home. In the tribal area out of the 77 responses, 41.56 percent reported that their parents helped them in their studies, 14.29 percent were helped by their friends, 12.99 by relatives, 7.79 percent by neighbours and 3.90 percent by tutors. However, 15.58 percent replied that they did not required any help while 3.90 percent did not respond.

In the rural area 38.95 reported that their were helped in studies by their parents 24.21 percent reported about relatives, 8.42 percent about tutors and 5.26 percent reported about friends as the persons helping them in their studies at home. 13.68 percent reported that they did not required any help while 9.47 percent did not respond.

In the urban slums, 47.22 percent of the respondents were being helped by their parents, 22.22 percent by their relatives, 13.88 percent by neighbours, 8.33 by tutors and 2.78 percent were being helped by their friends in studies at home. 5.56 percent of the girls responded that their did not required any help.

Table 3.7

Cooperation of Parents in various Educational Activities.

Settlement		Help in Home work N	%	Stationary Books etc. N	%	Sufficient time for studies N	%	Suitable place for studies N	%	Consucive Atmosphere for studies N	%
Tribal	Y	28	60.87	38	82.60	40	86.96	35	76.09	33	71.74
	N	18	39.13	03	06.52	02	4.35	08	17.39	09	19.57
	ST			05	10.88	03	06.52	02	04.35	03	06.52
	NA					01	02.17	01	02.17	01	02.17
	T	46		46		46		46		46	
Rural	Y	72	81.84	79	89.77	74	84.09	76	86.36	73	82.95
	N	06	06.81	02	02.27	05	05.68	04	04.55	03	03.41
	ST	07	07.95	05	05.68	07	07.95	06	06.82	08	09.09
	NA	03	03.40	02	02.27	02	02.27	02	02.27	04	04.55
	T	88		88		88		88		88	
Urban slums	Y	26	81.25	27	84.37	32	100.00	32	100.00	25	78.13
	N	02	06.25	--		--		--		03	09.37
	ST	01	03.13	05	15.63	--		--		03	09.37
	NA	03	09.37	--		--		--		01	03.12
	T	32		32		32		32		32	

Y=Yes N=No ST=Sometimes NA=Not Answerable T=Total

Table 3.7 provides information about the help provided to school going girls by their parents regarding to various aspects of studies such as help in home work, stationery book etc., sufficient time for studies, suitable place at home for studies and conducive atmosphere at home for studies. In the tribal area percentage of positive responses with respect to each of the above mentioned aspects of studies were 60.81, 82.60, 86.96, 76.09 and 71.74 while the percentage of negative responses were reported to be 39.13, 6.52, 4.35,17.39 and 19,5 7 percent respectively for each of these aspects. 10.88 percent reported that only sometimes they get their parents help with respect to stationery books etc., 6.52, 4.35 and 6.52 percent school going girls reported that only some_times they receive their parents help with respect to sufficient time for studies, suitable place for studies and conducive atmosphere for studies at home. 2.17 percent did not answer in each of these cases.

In the rural area, 81.84, 89.77, 84.09, 86.36 and 82.95 percent school going girls reported that they get their parents help with respect to each of the above mentioned aspects related to education, respectively while for each of these aspects 6.81, 2.27, 5.68, 4,55 and 3.41 percent reported that they did not get help from their parents. 7.95, 5.68, 7.95, 6.8 and 9.09 percent respectively reported that sometimes they get

help from their parents while 3.40, 2.27, 2.27, 2.27 and 4.55 percent did not answer.

In the urban slums, 81.25, 84.37, 100.00, 100.00 and 78.12 percent of the school going girls of the surveyed 100 households reported positively with respect to help from their parents regarding the above mentioned dimensions of their education. 6.25 and 9.37 percent reported that they did not receive help from their parents in home work nor in providing conducive atmosphere for studies at home 15.63 percent reported that sometimes they get help from their parents with respect to stationery, books etc.

contd...

Table 3.8

Reaction of Girls if not allowed to study

Settle_ ment		Will not react	Convince the elders	Will oppose	Ask for help	Any other	Not answered	Total
Tribal	N	06	23	15	01	..	01	46
	%	(13.04)	(50.00)	(32.61)	(2.17)		(02.17)	
Rural	N	21	42	12	04	..	09	88
	%	(23.86)	(47.73)	(13.63)	(04.55)		(10.23)	
Urban slums	N	..	29	01	01	..	01	32
			(90.63)	(3.12)	(03.12)		(03.12)	

Table 3.8 depicts the reactions of girls if they were not allowed to study. In the tribal area, 50.00 percent girls reported that they would convince their elders while 32.61 percent reported that they would oppose if they were not allowed study. However, 13.04 percent reported that they would not react and 2.17 percent reported that they would seek help from others. 2.17 percent did not answer.

In the rural area, 47.73 percent of the girls reported that they would convince their elders while 13.63 percent reported that they would oppose 23.86 percent replied that they would not react and 4.55 percent said that they would ask for help. However, 10.23 percent did not answer.

As regards the urban slums, 90.63 percent girls reported that they would convince their elders while 3.12 percent replied that they would oppose and another 3.12 percent replied that they would ask for help. 3.12 percent did not answer.

Table 3.9

Regularity in Attending School and Reasons of Irregularity.

Settlement		Regularity in attending school	NO(Reasons for irregularity) Personal	Family	Economic	Not answered	Total
Tribal	N	44	-	-	-	02	46
	%	(95.65)				(04.35)	
Rural	N	85	-	01	-	02	88
		(96.59)		(01.14)		(02.27)	
Urban slums	N	32	-	--	-	--	32
	%	(100.00)					

Table 3.9 provides information regarding the regularity of girls in attending school and in case of irregularity the reasons for it. In the tribal area 95.65 percent girls were regular in attending school and 4.35 percent were irregular but did not specify the reasons for it.

In the rural area, 96.59 percent were regular, 1.14 percent were irregular because of family reasons while 2.27 percent did not specify the reasons of their irregularity in attending schools.

In the slums all the school going girls were regular.

Table 3.10

Punctuality in Attending School and Reasons for Being Late

Settlement		Yes	No(Reasons for Being Late)						Total
			Personal	Family	Economic	School at a distance	Time not suitable	Not answered	
Tribal.	N	41	..	05	..	..	..	..	46
	%	(89.13)		(10.87)					
Rural	N	85	..	01	..	..	..	02	88
	%	(96.59)		(01.14)				(02.27)	
Urban slums	N.	32	..	.. :	..	..	..	..	32
	%	(100.00)							

Table 3.10 provides information regarding the punctuality of girls in attending school and in case of non_punctuality the reasons for being late. In the tribal area 89.13 percent were punctual in attending school whil. 10.87 percent used to get late because of family reasons.

In the rural area, 96.59 percent girls were punc 1.14 percent used to get late because of family reasons while 2.27 percent did not specify the reasons of their non_punctuality.

In the slums all the school going girls of the surveyed households were punctual.

Table 3.

Scholastic Perf ls

Performance / Settlement		Passed	Fail (Failure)							Total
			Disease	more domestic work	Lack mater.	Lack of guidance	Lack of time	Any other	Not answered	
Tribal	N	26	01	-	-	01	0	-	18	46
	%	56.52	02.17			(02.17)			(39.13)	
Rural	N	67	03	-	-	03	-	04	11	88
	%	(76.14)	(03.40)			(03.40)		(04.55)	(12.5)	
Urban slum	N	29	--	-	-	01	-	01	01	32
	%	(90.62)				(03.12)		(03.12)	(03.12)	

Table 3.11 provides information regarding the academic performance of the school going girls. In the tribal area 56.52 percent girls had never failed in any of their classes while 2.17 percent failed due to illness and another 2.17 failed due to lack of guidance. However, 39.13 percent did not mention the reason of their failure.

In the rural area, 76.14 percent girls never failed, 3.40 percent failed due to illness another 3.40 percent due to lack of guidance while 12.50 did not mention the reason of their failure. 4.55 percent failed due to reasons other than the enlisted one.

In the urban slums 90.63 percent girls never failed while 3.12 percent failed because of lack of guidance and another 3.12 percent because of reasons other than the enlisted ones. However 3.12 percent did not mention the reason of their failure.

Table 3.12

Reasons for Liking the teachers

Reasons / Settle-ment		Punctuality of Teacher	Neatly dressed	Affectionate	Teachers good manners	Reasons not mentioned	Understands difficulty	Not answered	Total
Tribal	N	06	-	06	-	33	-	01	46
	%	(13.04)		(13.04)		(71.74)		(2.17)	
Rural	N	08	-	08	-	67	-	05	88
	%	(09.09)		(09.09)		(76.14)		(05.68)	
Slum	N	21	-	03	01	--	01	--	32
	%	(65.63)		(28.13)	(3.12)		(03.12)		

Table 3.12 shows the reasons why the school going girls liked their teachers. In the tribal area 13.04 percent girls liked their teachers because of their punctuality while another 13.04 percent liked them because of their affectionate nature. 71.74 percent girls did not specify the reasons and 2.17 percent did not answer.

In the rural area, 9.09 percent girls liked them because of their punctuality and 9.09 percent because of their affectionate nature. 76.14 percent girls did not mention the reasons of their liking for their teachers while 5.68 percent did not answer.

In the slums, 65.63 percent girls liked their teachers because of their punctuality, 28.13 percent because of their affectionate nature and 3.12 percent because the teacher teaches them good manners. 3.12 percent girls like their teachers as according to them they understand their problems.

Table 3.13

Response of School Going Girls Regarding the opinion of their teachers for Themselves.

Opinion / Settlement		Good students	Not good students	Undecided	Not answered	Total
Tribal	N	46	-	-	-	46
	%	(100.00)				
Rural	N	66	06	06	10	88
	%	(75.00)	(06.82)	(06.82)	(11.36)	
Urban slums	N	22	-	10	--	32
	%	(68.75)		(31.25)		

Table 3.13 depicts the response of school going girls regarding the opinion of teachers about themselves. In the tribal area, all the school going girls responded that their teachers considered them as good students.

In the rural area, according to 75.00 percent girls their teachers considered them as good students, while 6.82 girls were of the opinion that they were not considered as good students by their teachers. 6.82 percent girls were not sure of their teachers opinion about themselves while 11.36 percent girls did not answer.

In the slums, 68.75 percent girls thought that they were considered as good students by their teachers while 31.25 percent were not sure of their teachers opinion about themselves.

Table 3.14 depicts the responses collected regarding the distribution of work in the family. The activities considered were cooking, cleaning utensils, dusting, washing clothes, shopping, care of the children, care of the sick, care of the old, fetching water, fetching fodder, fetching fuel and making of cow-dung cakes, cattle rearing, cattle grazing, agriculture work, cottage industry.

In the tribal area the contribution of females in the above stated activities was reported to be 57.14, 90.00, 45.20, 31.03, 8.95, 51.43, 34.33, 29.11, 34.88, 40.44, 22.45, 29.17, 25.64, 24.71 and 30.0 percent respectively. This percentage in the rural area in case of females was reported to be 60.30, 53.85, 56.82, 59.84, 23.58, 51.35, 50.72, 46.59, 43.22, 58.82, 57.14, 24.37, 40.00, 46,91 and 25.71 respectively whereas in case of urban slums the involvement of females was reported to be 60.00, 51.85, 46.43, 60.87, 7.14, 55.0, 65.0, 62.22, 52.38, 63.89, 20.0, 81.25, 12.50, 0.00 and 0.00 in each of the above stated activities.

The involvement of males in these activities in the tribal sect was reported to be 0.00, 2.50, 0.00, 25.86, 53.73, 12.86, 29.85, 37.97, 36.05, 25.84, 12.24, 36.11, 28.21, 35.29 and 10.00 percent respectively. In the rural area this involvement was to the extent of 1.53, 1.71, 1.51, 0.79 38.21, 14.86, 23.19, 22.73, 6.78, 7.35, 11.43, 7.5, 14.28, 23.46 and 11.43 percent in each of the activities mentioned

above. In the slums the contribution of males in the above stated activities was reported to be 0.00, 0.00, 0.00, 19.56, 66.67,7.50, 7.50,13.33, 4.71, 30.56, 0.00, 18.75, 0.00, 0.00 and 0.00 respectively.

As regards the girls their contribution in the various activities enlisted above accounted to 42.86, 27.50, 54.79, 25.86, 2.98, 32.86, 16.41, 25.31, 26.74, 21.35, 46.94, 18.06, 16.57, 12.94 and 40.00 percent respectively in the tribal area and in the rural area to 35.88, 42.73, 40.15, 37.01, 21.14, 29.73, 21.74, 26.14, 44.91, 27.94, 31.43, 15.62, 30.00, 19.75 and 57.14 percent respectively. In case of slums this percentage was calculated to be 40.0, 48.19, 53.57, 2.17, 6.76, 0.00, 0.00, 20.0, 28.57, 2.77, 76.67, 0.00, 37.50, 0.00 and 0.00 for each activity mentioned above.

The involvement of boys in the various enlisted activities in the tribal area was 0.00, 7.50, 0.00, 17.24, 34.33, 2.86, 19.40, 7.57, 2.32, 12.36, 18.36, 16.67, 29.49, 27.06 and 20.00 percent respectively. The percentage for each activity in case of rural area was 2.29, 1.71,1.51, 2.36, 17.07, 4.05, 4.34, 4.50, 5.08, 5.88, 5.71, 6.25, 15.71, 9.88, and 5.71 and in case of slums it was 0.00, 0.00, 0.00, 17.39, 21.42, 27.50, 27.50, 4.44, 14.28, 2.77, 3.33, 0.00, 54.16, 0.00 and 0.00 respectively.

Table 3.15

Cocurricular Programmes organised in the school.

Programme / Settlement		Sports	Debate	Dance	Drawing	Music	Essay comp.	None	Not answered	Total
Tribal	N	24	04	15	03	03	-	05	11	65
	%	36.92	6.15	23.08	04.62	04.62		7.69	16.92	
Rural	N	61	17	64	22	10	-	07	07	188
	%	32.45	9.04	34.04	11.70	5.32		03.72	03.72	
Urban slums	N	13	11	21	15	01	-	06	-	66
	%	19.70	16.67	31.82	22.73	01.51		07.57	-	

Table 3.15 provides information regarding the co-curricular programmes organised in the school. These activities were reported to be sports, debate dance, dramatics and music. The percentage of responses for these activities in the tribal area were reported to be 36.92, 6.15, 23.08, 4.62 and 4.62 respectively 16.92 percent did not answer while 7.69 percent reported that none of the enlisted activities were organised.

In the rural area percentages for these activities were 32.45, 9.04, 34.04 , 11.70 and 5.32 respectively. 3.22 percent did not answer while 3.72 percent reported that none of the enlisted activities were organized.

For the urban slums the percentage were reported to be 19.70, 16.67, 31.82, 22.73 and 01.51 for each of the activities enlisted above. However, 7.57 percent reported that none of the enlisted activities were organized.

Table 3.16

Participation in co-curricular Activities

Activities / Settlement		Sports	Debate	Dance	Drawing	Music	Essay comp.	No parti cipation	Not answer	Total
Tribal	N	11	01	10	-	01	04	09	12	48
	%	22.92	2.08	20.83		02.08	08.33	18.75	25.00	
Rural	N	22	04	33	04	07	--	38	--	108
	%	20.37	03.70	30.56	03.70	06.48		35.18		
Urban slums	N	05	01	04	01	--	--	21	--	32
	%	15.63	03.12	12.50	03.12			65.63		

Table 3.16 provides information regarding the participation of the school going girls in various co-curricular activities organized in their schools. In the tribal area participation of girls in the various activities was reported as spots (22.92 percent) debate (2.08 percent), dance (20.83 percent)music (2.08 percent) essay competition (8.33 percent). Essay competition was not reported in the previous table concerned with the information regarding co-curricular activities organized in the school. Participation of girls in this activity might be due to the its' organization at class level. 18.75 percent girls did not participate in any of the enlisted activities while 25.00 percent did not respond.

In the rural area, participation of girls in spots, debate,dance, dramatics and music was to the extent of 20.37, 3.70, 30.56, 3.70 and 6.48 percent respectively while 35.18 percent girls did not participate in any of the enlisted activities.

In slums the girls participated in spots (15.63 perc debate (3.12 percent), dance (12.50 percent) and dramatics (3.12 percent). 65.63 percent girls did not participate in any of the activities enlisted above.

Table 3.17

Prizes, Certificates won in any of the co-corricular activities.

Response / Settlement		Yes	No	Not answered	Total
Tribal	N	09	05	32	46
	%	19.57	10.87	69.56	
Rural	N	27	23	38	88
	%	30.68	26.14	43.18	
Urban slums	N	09	08	15	32
	%	28,15	25.00	46.87	

Table 3.17 provides information regarding the prizes, certificates won by girls in any of the co-curricular activities. In the tribal area 19,57 percent girls won prizes/certificates while 10.87 percent did not. However 69.56 percent girls did not respond.

In the rural area 30.68 percent girls were reported to win prizes/certificates while 26.14 percent did not. 43.18 percent did not respond.

In the slums 28.13 percent girls were reported to have won prizes/certificates while 25.00 percent did not 46.87 percent did not respond.

Table 3.18

Reasons for not participating in the cocurricular activities.

Reasons Settle-ment		Does not like to	Ill health	Lack of arrange-ment	Feel shy	Parents opposition	No programmes	No response	Too small to parti-cipate	Total
Tribal	N	-	-	05	03	01	-	-	-	09
	%			55.56	33.33	11.11				
Rural	N	02	-	--	12	02	07	10	05	38
	%	5.26			31.58	5.26	18.42	26.32	13.16	
Urban slums	N	10	11	-	-	-	--	--	--	21
	%	47.62	52.38							

Table 3.18 depicts the reasons reported by the school going girls for not participating in the co-curricular activities organized in their schools. In the tribal area the reasons reported were lack of arrangements in school (55.56 percent), shyness(33.33 percent) and parents opposition (11.11 percent).

In the rural area 31.58 percent girls reported that they did not participate in the co-curricular activities because of shyness, 5.26 percent because of parents opposition, 5.26 percent because of their disliking towards participation in such programmes end 18.42 percent because such programmes were not organized in their school. 13.16 percent reported that they were too small to participate in such programmes while 26.32 percent did not specify any reason for their non participation.

As regards the urban slums 52.38 percent respondents did not participate in these activities because of ill-health while the remaining 47.62 percent because of their disliking to participate in such activities.

Table 3.19

Activities most enjoyed by girls

Activities Settle -ment		Listen Radio	Watching T.V.	Sports	Reading books	Visiting fairs	Playing with friends	Visiting Garden	Travelling by train	Any other	N.A.	Total
Tribal	N	11	-	07	00	18	36	01	01	-	-	74
	%	14,86		9.46		24.32	48.65	1.35	1.35			
Rural	N	22	49	12	34	15	15	05	03	02	02	159
	%	13.84	30.82	07.55	21.38	9.43	9.43	3.14	1.89	1.26	1.26	
Urban slums	N	01	19	05	17	09	11	05	01	-	01	69
	%	01.45	27.54	07.25	24.64	13.04	15.94	07.25	01.45		01.45	

Table 3.19 depicts the activities most enjoyed by the girls. The activities for which responses were collected are listening radio, watching TV, sports, reading books, visiting fares, playing with friends, visiting garden and travelling by train. In the tribal sect the percentage obtained with respect to these activities are 14.86, 0.00, 9.46, 0.00, 24.32, 48.65, 1.35 and 1.35 respectively.

In the rural area the enlisted activities were enjoyed by 13.84, 30.82, 7.55, 21.38, 9.43, 9.43, 3.14, 1.89 and 1.26 percent girls respectively. 1.26 percent girls reported liking for activities other than the enlisted ones and 1.26 percent did not answer.

So far as slum is concerned for the enlisted activities 1.45, 27.56, 7.25, 24.64, 13.04, 15.94, 7.25 and 1.45 percent responses were obtained 1.45 percent did not respond.

Table 3.20

Order In Eating at Home

Response / Settlement		Yes	No.	Not answered	Total
Tribal	N	05	41	-	46
	%	10.87	89.13		
Rural	N	15	59	14	88
	%	17.05	67.04	15.91	
Urban slum	N	02	30	--	32
	%	06.25	93.75		

Table 3.20 provides information regarding the order in eating at home as reported by the school going girls. In the tribal area 10.87 percent respondents reported that food was eaten in their houses in an ordered fashion while in 89.13 percent cases there was no order in eating at their home.

In the rural area, 17.05 percent girls reported that there was a set order in eating at home while in 67.04 percent cases there was no such order. However, 15.91 percent did not respond.

In case of slums, 6.25 percent reported positively regarding the existence of order in eating at home while in 93.75 percent cases there was no such order.

Table 3.21

Person eating first and last

Settlement	Persons/ Order	Father	Brother	Elders	Younger children	Mother	Any other	Not answered	Total
Tribal	First	01	--	--	01	--	01	0[illegible]	05
	Last	--	--	01	--	01	--	03	05
	Total	01	--	01	01	01	01	05	10
Rural	First	04	03	04	04	--	---	--	15
	Last	--	--	--	---	10	--	05	15
	Total	04	03	04	04	10	--	05	30
Urban slums	First	--	--	02	--	--	--	--	02
	Last	--	--	--		02	-	--	02
	Total	00	00	02	00	02	00	00	04

Table 3.21 depicts the responses obtained regarding the person eating first and last in the families where there is an order in eating. In the tribal area, 5 responses were obtained on this item father, younger children and family member other than the enlisted ones were reported as the members eating first by 1 respondent in each case while 2 did not mention the member eating first. Similarly, elders and mother were reported as the members eating last by 1 respondent in each case and 3 respondents did not mention about the member.

In the rural area total 15 responses were obtained. Father elders and younger children were reported to the members eating first by respondents 4 in each case and brother was reported as the first to eat by 3 respondents. As regards the person eating last 10 responses were obtained for mother while 5 respondents did not mention the member eating last.

In the urban slums 2 responses were obtained. In both the cases elders were the first to eat while mother was the last to eat.

Table 3.22

Involvement of Girls in various household activities

Activities / Settlement		To fetch water	To fetch fuel	To fetch fodder	Care of siblings	To make cowdung cakes	Care of anim-als	Cattle graz-ing	Cooking washing clothes	House hold ind.	Daily wage	Any oth-er	Not answer-ed	Total
Tribal	N	32	14	15	22	25	26	28	18	--	01	--	08	189
	%	16.93	7.41	7.94	11.64	13.23	13.76	14.81	9.52		0.53		4.23	
Rural	N	76	42	30	49	26	27	31	33	04	02	01	08	329
	%	23.10	12.77	9.12	14.89	7.90	8.21	9.42	10.03	1.22	0.61	0.30	2.43	
Urban slum	N	05	--	--	04	--	--	--	03	03	--	02	24	41
	%	12.20			9.76				7.31	7.31		4.8[illegible]	58.54	

Table 3.22 depicts the responses regarding the involvement of girls in the various household activities. The activities considered are fetching of water, fuel fetching, fetching of fodder, care of siblings, making of cowdung cake, cattle rearing, cattle grazing, cooking and washing clothes, cottage industry, and working as a daily wager. In the tribal area involvement of girls in these activities was reported to be 16.93, 7.41, 7.94, 11.64, 13.23, 13.76, 14.81, 9.52, 0.00 and 0.53 percent respectively. 4.23 percent did not respond.

In the rural area this percentage was reported to be 23.10, 12.77, 9.12 14.89, 7.90, 8.21, 9.42, 10.03, 1.22 and 0.60 for each of the activity enlisted above. 0.3 percent mentioned activity other than the enlisted one while 2.43 percent did not answer.

In case of slums the percentage of responses regarding the involvement of girls in enlisted household activities was reported to be 12.20, 0.00, 0.00, 9.76, 0.00, 0.00 0.00, 7.31, 7.31 and 0.00, respectively. 4.88 percent responses was for activity other than the enlisted one whereas 58.54 percent did not respond.

Diseases/ Disability Settlement	No.	T.B.	Polio	Yes Measles	Malaria	Jaundice	Scabies	Asthma	S.disease	Typhoid	Total
Tribal	N-46	-	-	-	-	-	-	-	-	-	46
	% -100										
Rural	N 88	-	-	-	-	-	-	-	-	-	88
	% 100										
Urban slums	N 28	-	-	02	-	-	-	-	-	02	32
	% 87.50			6.25						6.25	

Table 3.23 provides information regarding the disease/disability amongst school going girls. In the tribal area none of the girl was reported to suffer from any disease/disability similar was the case in the rural area. However, in the urban slums 2 girls reported attack of measles and another 2 reported about typhoid.

TEACHER SCHEDULE

This schedule was used to collect information about the distribution of work among the various family members, the decision makers in the family of the teachers, their educational and vocational aspiration for their children, The probable reasons for continuance and discontinuance of girls in schools, suggestions to improve the attendance and enrolment of girls and lower the rate of dropout in case of girls.

TABLE 3.24

Settlement		Tribal N	Tribal %	Rural N	Rural %	Urban slum N	Urban slum %
Distance of school from residence	0-5kms.	38	66.67	20	42.55	9	52.94
	6-10kms.	10	17.54	8	17.02	6	35.29
	11-20kms	5	8.77	7	14.89	1	5.88
	21kms.&above	4	7.02	12	25.53	1	5.88
	Total	57		47		17	
Conveyance	Bus	17	29.82	26	55.32	3	17.65
	Motor cycle/ Luna	6	10.53	4	8.51	0	-
	Cycle	5	8.77	10	21.28	3	17.05
	Walking	29	50.88	7	14.89	11	64.70
	Total	57		47		17	
Age in years	21-30	20	35.09	13	27.66	15	88.23
	31-40	28	49.12	18	38.3	2	11.76
	41-50	7	12.28	11	23.4	0	-

		N	%	N	%	N	%
	51-60	2	3.51	5	10.64	0	
	Total	57		47		17	
Sex	Male	26	45.61	31	65.96	5	29.41
	Female	31	54.39	16	34.04	12	70.59
	Total	57		47		17	
Educational qualification							
TRAINED	Hr.Sec.	14	24.56	7	14.89	4	23.5
	Graduate	18	31.58	14	29.78	2	11.7
	P.Graduate	17	29.82	14	29.78	3	17.6
	Total	49	85.96	35	74.77	9	52.9
UNTRAINED	Hr.Sec	5	8.77	8	17.02	1	5.8
	Graduate	3	5.26	2	4.25	0	-
	P.Graduate	0	-	2	4.25	7	41.1
	Total	8	14.03	12	25.53	8	47.0
	G.T.	57		47		17	
Teaching Experience (in years)	1-5	20	35.09	12	25.53	14	82.3
	6-10	16	28.07	16	34.04	3	17.6
	11-15	9	15.79	8	17.02	0	-
	16-above	12	21.05	11	23.40	0	-
	Total	57		47		17	
Classes taught	Primary	14	24.56	11	23.40	7	41.1
	Middle	19	33.33	17	36.17	5	29.4
	Secondary	24	42.1	19	40.43	5	29.4
	Total	57		47		17	

Table 3.24 provides information about the various aspects-age, sex, educational qualifications etc. of the teachers. In the tribal area 66.67 percent teachers were residing at a distance of 0-5 kms. from school, 17.54 percent were residing at a distance of 6-10 kms. Residence of 8.77 percent teachers was at a distance of 11-20 kms. and of 7.02 percent at a distance of more than 20 kms. Bus, motor cycle/moped and cycle was used as a mode of conveyance by 29.82, 10.53 and 8.77 percent teachers while 50.88 percent teachers did not use any mode of conveyance. As regards the age 35.09 percent teachers were of the age range of 21-30 years, 49.12 percent of 31-40 years, 12.28 percent of 41-50 years and 3.51 percent of 51-60 years. 45.61 percent respondents were male and 54.38 percent female. So far as educational qualification is concerned, 85.96 percent were trained (24.56 percent were higher secondary, 31.58 percent graduate and 29.82 percent were post-graduate) and 14.03 percent were untrained (8.77 percent were higher secondary and 5.26 percent graduate). 35.09 percent had a teaching experience of 1-5 years, 28.07 percent of 6-10 years, 15.79 percent of 1115 years and 21.05 percent had an experience of more than 15 years. Information regarding the classes taught reveals that 24.56 percent were primary teachers, 33.33 percent middle and remaining 42.1 percent were secondary teachers.

In case of rural area 42.55 percent respondents were residing at a distance of 0-5 kms. from school, 17.02 at 6-10 kms. 14.89 percent of 11-20 kms. while 25.53 percent teachers were residing at a distance of above 20 kms. from school. So far as mode of conveyance is concerned bus was used by 55.32 percent, motor cycle/moped by 8.51 percent and cycle by 21.28 percent respondents 14.89 percent respondents were reported to be using no mode of conveyance. 27.66 percent respondents were of the age group of 21-30 years, 38.3 percent of 31-40 years, 23.4 percent of 41-50 years and remaining 10.64 percent of 51-60 years. Of them 65.96 percent were male and 34.04 percent female. As regards the educational qualification of the respondents 74.47 percent were trained (14.89 percent were higher secondary, 29.78 percent were graduate and 29.78 percent were post-graduate) and 25.53 percent were untrained (17.02 percent were higher secondary 4.25 percent graduate and remaining 4.25 percent were post-graduate).

So far as teaching experience is concerned 25.53 percent reported teaching experience of 1-5 years, 34.04 percent reported teaching experience of 6-10 years, 17.02 percent had a experience of 11-15 years and 23.40 percent had a experience of more than 15 years. 23.40 percent were primary teachers, 36.17 percent were middle and 40.42 percent were secondary teachers.

In case of the urban slums 52.94 percent respondents were residing at a distance of 0-5 kms. from school, 35.29 percent at 6-10 kms., 5.88 at 11-20 kms. and 5.88 percent at a distance greater than 20 kms. As regards the mode of conveyance 17.65 percent reported the use of bus and 17.65 percent reported the use of cycle. However, 64.70 percent did not use any mode of conveyance. As regards the age, 88.23 percent were of the age group of 21-30 years the remaining 11.76 percent of the age group of 31-40 years 29.41 percent teachers were male and 70.59 percent were female.

As regards the educational qualifications 52.94 percent were trained (23.53 percent were higher secondary, 11.76 percent were graduate and 17.65 percent were post-graduate) and 47.06 percent were untrained (5.88 percent were higher secondary and 41.18 percent were post-graduate). 82.35 percent respondents reported a teaching experience of 1-5 years and 17.65 percent of 6-10 years. 41.18 percent respondents were primary teachers, 29.41 percent middle and 29.41 percent were secondary teachers.

Table 3.25

Opinion regarding co-education for girls

Opinion / Settlement	Yes	No	Total
TRIBAL	6 (10.53)	51 (89.47)	57
Rural	7 (14.89)	40 (85.11)	47
Slum	-	17 (100.00)	17

Table 3.25 depicts the opinion of the teachers regarding coeducation for their children. In the tribal area 89.47 percent teachers had no objection while 10.53 percent objected to it.

In the rural area 85.11 percent teachers had no objection while the remaining 14.89 percent objected to the idea of co-education.

In the slums all the teachers reported that they had no objection in co-education for children.

Table 3.26

OPINION REGARDING GIRLS BEING TAUGHT BY MALE TEACHERS

Opinion Settlement	Yes	No	Total
Tribal	5 (8.77)	52 (91.23)	57
Rural	7 (14.89)	40 (85.11)	47
Slum	-	17 (100.00)	17

Table 3.26 depicts the opinion of teachers regarding the education of girls by male teachers. In the tribal area 91.23 percent teachers had no objection in girls being taught by male teachers while 8.77 percent objected it.

In the rural area, 85.11 percent teachers had no objection while 14.89 percent objected it.

In the slums all the teachers reported that they had no objection in girls being taught by male teachers.

Table 3.27 provides information regarding the distribution of work in the families of the teachers. The various activities taken into consideration were cooking, cleaning utensils, dusting, washing clothes, shopping, care of children, care of the sick, care of the old, fetching water, fetching fodder, fetching fuel/making cow dung cakes, care of the cattle, cattle grazing, agriculture work and cottage industry. In the tribal area the contribution of females in the various household activities was reported to be 68.48, 57.47, 50.00. 50.50, 23.80, 48.42, 40.83, 42.22, 46.79, 42.57, 43.16, 33.02, 25.74, 32.73 and 36.84 percent and that of males 6.52, 6.89, 4.65, 11.11, 41.9, 25.26, 34.16, 33.05, 12.84, 19.80, 15.79, 24.53, 27.72,39.90 and 38.16 percent respectively. In case of children, the contribution of girls was reported to be 22.83, 35.63, 40.70, 28.28, 7.62, 22.10, 14.17, 15.25, 33.03, 22.77, 29.47, 18.87, 22.77, 13.64 and 11.84 percent whereas for boys the percent were reported to be 2.17, 0.00, 4.65, 10.10, 26.67, 4.21, 10.83, 8.47, 7.34, 14.85, 11.58, 23.58, 23.76, 14.54 and 13.16 for each of the activities enlisted above.

In the rural area the involvement of females in various activities was reported to be 58.97, 56.16, 51.35, 45.12, 30.68, 47.89, 42.39, 47.25, 45.26, 26.86, 36.25, 34.85, 20.89, 30.48 and 34.09 percent and that of males 7.69, 6.85, 5.40, 18.29, 36.36, 30.98, 31.52, 20.88, 20.0

37.31, 22.50, 28.79, 26.85, 34.15 and 43.18 percent respectively. The contribution of children was reported to be 26.92, 35.62, 40.54, 21.95, 21.59, 16.90, 15.22, 17.58, 26.31, 23.88, 25.0, 21.21, 23.88, 19.51 and 13.64 percent in case of girls and 6.41, 1.37, 2.70, 14.63, 11.36, 4.22, 10.87, 14.28, 8.42, 11.94, 16.25, 15.15, 28.36, 15.85 and 9.09 percent in case of boys in case of the various enlisted activities.

So far as the urban slums is concerned the involvement of females was reported to be 63.64, 52.17, 63.64, 51.72, 17.24, 31.25, 21.43, 27.59, 24.14, 20.69, 34.78, 30.43, 20.0, 21.74 and 35.0 percent and that of males 13.64, 4.35, 4.54, 13.79, 37.93, 18.75, 38.09, 37.93, 44.83, 20.69, 21.74, 26.09, 40.0, 39.13 and 40.0 percent respectively. In case of girls these percentage were reported to be 22.73, 34.78, 31.82, 31.03, 24.14, 34.37, 16.67, 17.24, 13.79, 24.14, 21.74, 26.09, 20.0, 17.39 and 15.0 and in case of boys 0.00, 4.35, 0.00, 3.45, 20.69, 15.62, 23.81, 17.24, 17.24, 34.48, 13.04, 17.39, 20.0, 21.74 and 10.0 percent for each of the activities mentioned above.

Table 3.28

Decision maker at home

Settlement	Person/ Activities	Husband	Wife	Both	Mother	Father	Entire family	Mother father	Total
Tribal	Household expenditure	7 (12.28)	10 (17.54)	15 (26.31)	10 (17.54)	5 (8.77)	2 (3.51)	8 (14.03)	57
	Children's Education	7 (12.28)	--	18 (31.58)	2 (3.51)	3 (5.26)	7 (12.28)	20 (31.58)	57
	Savings	8 (14.03)	1 (1.75)	21 (36.84)	4 (7.02)	8 (14.03)	6 (10.53)	9 (15.79)	57
	Marriage	2 (3.51)	-	18 (31.58)	3 (5.26)	2 (3.51)	13 (22.81)	19 (33.33)	57
Rural	Household expenditure	12 (25.53)	7 (14.89)	9 (19.15)	7 (14.89)	6 (12.77)	-	6 (12.77)	47
	Children's education	20 (42.55)	4 (8.51)	8 (17.02)	1 (2.13)	7 (14.89)	3 (6.38)	4 (8.51)	47
	Savings	13 (27.65)	8 (17.02)	6 (12.76)	4 (8.51)	9 (19.15)	3 (6.38)	4 (8.51)	47
	Marriage	12 (25.53)	8 (17.02)	13 (27.66)	-	5 (10.64)	3 (6.38)	6 (12.77)	47
Urban slums	Household expenditure	1 (5.88)	2 (11.76)	-	4 (23.53)	-	4 (23.53)	6 (35.29)	17
	Children's education	-	5 (29.41)	3 (17.65)	1 (5.88)	-	2 (11.76)	6 (35.29)	17
	Savings	1 (5.88)	4 (23.53)	-	1 (5.88)	2 (11.76)	5 (29.41)	4 (23.53)	17
	Marriage	1 (5.88)	-	-	1 (5.88)	5 (29.41)	2 (11.76)	8 (47.06)	17

Table 3.28 provides information regarding The 'Decision Maker at Home'. So far as the household activities like household expenditure, children's education, savings and marriage are concerned in the tribal area, as reported, decision was taken by husband in 12.28, 12.28, 14.03 and 3.57 percent household only whereas wife was reported to be a decision maker for the above stated activities in 17.54, 0.00, 1.75 and 0.00 percent households. However, both husband and wife collectively take decisions for the same in 26.31, 31.58, 36.84 and 31.58 percent households. Mother was reported to be the decision maker in the enlisted activities in 17.54, 3.51, 7.02 and 5.26 percent households and father was reported to be the decision maker in 8.77, 5.26, 14.03 and 3.51 percent households so far as the enlisted activities are concerned. Entire family was reported to be the decision maker in 3.51, 12.28, 10.53, and 22.81 percent households and both mother and father took decisions collectively in 14.03, 31.58, 15.79 and 33.33 percent house holds for the enlisted activities.

In the rural area with respect to the above mentioned activities husband was reported to be the decision maker in 25.53, 42.55, 27.66 and 25.53 percent households and wife was reported to be the decision maker in 14.89, 8.51, 17.02 and 17.02 percent households respectively. Bot husband and wife were reported to be the decision maker

in 19.15, 17.02, 12.77 and 27.66 percent households. However in 14.89, 2.13, 8.51 and 0.00 percent households mother was the decision maker whereas in 12.77, 14.89 ,19.15 and 10.64 percent households father was reported to be the decision maker. So far, as the abov stated activities were concerned the entire family took decisions in 0.00, 6.38, 6.38 and 6.38 percent households while mother and father collectively took decisions in 12.76, 8.51. 8.51 and 12.76 percent households respectively.

So far as the urban slums is concerned, husband was reported to be the decision maker in 5.88, 0.00, 5.88 and 5.88 percent households with respect to the enlisted activities whereas wife was reported to be the decision maker in 11.76, 29.41, 23.53 and 0.00 percent households. Both husband and wife collectively took decisions regarding children's education in 17.65 percent households. Mother was reported to be the decision maker in 23.53, 5.88, 5.88 and 5.88 percent households and father was reported to be the decision maker regarding savings and marriage in 11.76 and 29.41 percent households respectively. The entire family took decisions regarding all of the enlisted activities in 23.53, 11.76, 29.41 and 11.76 percent households respectively while mother and father collectively took decision in 35.29, 35.29, 23.53 and 47.06 percent households.

HEAD OF THE INSTITUTION

This schedule was used to collect information regarding the location of the school with respect to the bus stop, railway station, block education office, nearest pucca road, etc. enrolment of boys and girls in various classes, number of teachers in school. It also provides information regarding the available physical facilities in the school, the various Central/State government sponsored programmes running in the school, the probable reasons for continuance, discontinuance of schooling by girls and suggestions for lowering dropout rate and improving attendance and enrolment of girls in schools.

Table 3.29
Information about Head of the Institutions in rural /tribal/ slum areas.

Settlement	Tribal	Rural	Urban slums
1. Nature of Institutions			
(i) PRIMARY			
Girls	-	-	-
Boys	01	01	-
Co-education	06	04	01
(ii) UPPER PRIMARY			
Girls	02	--	--
Boys	01	01	--
Co-education	01	01	--
(iii) ELEMENTARY			
Girls	--	01	--
Boys	--	--	--
Co-education	01	02	01
Total	12	10	02

	Tribal	Rural	Urban slums
2.Age			
21-30	02	01	--
31-40	03	04	--
41-50	03	03	--
51 and above	04	02	02
Total	12	10	02
3.Sex			
Male	07	08	--
Female	05	02	02
Total	12	10	02
4.Educational Qualification			
(i) Trained			
Hr. Secondary	02	01	--
Graduate	02	02	01
Post-Graduate	04	07	01
Total	08	10	02
(ii)Untrained			
Hr.Secondary	03	--	--
Graduate	01	--	--
Post Graduate	00	--	--
Total	04	--	--
5.Service Period			
5-10 years	02	03	--
11-15 years	01	02	--
16 years and above	09	05	02
Total	12	10	--

	Tribal	Rural	Urban slums
6.Distance of Residence from school			
Local Resident(0-4kms)	07	03	01
5-15 kms.	03	05	--
16 kms.and above	02	02	01
Total	12	10	02
7.Nature of work			
Teaching	12	10	02
Administration	12	10	02
Total	12	10	02

Table 3.29 provides information regarding the educational institutions and their heads in the tribal, rural and urban slums. In the tribal area, 7 primary (1 boys and 6 co-educational) 4 upper primary (2 girls, 1 boys and 1 co-educational) and 1 elementary school (co-educational) were reported. Regarding the age of the institution heads it was reported that 2 were of the age group 21-30 years, 3 each of age groups 31-40 years and 41-50 years and 4 were above 50 years. 7 of them were male and 5 female. As regards their educational qualifications and 8 were trained (2 higher secondary, 2 graduate and 4 post graduate) and 4 untrained (3 higher secondary and 1 graduate). It was reported that service period of 2 heads was of 5-10 years, 11-15 years of 1 and more than 15 years in case of 9 heads.

7 of the heads were local residents, 3 of the heads had their residence at 5-15 kms. from school while 2 of them were residing at a distance of more than 15 kms. from the school. All the 12 heads were carrying out teaching as well as administrative work.

In the rural area 5 primary (1 boys and 4 co-educational) 2 upper primary (1 boys and 1 co-educational) and 3 elementary (1 girls and 2 co-educational) were reported. The age groups of the heads were reported to be 1 head (21-30 years), 4 (31-40 years), 3 (41-50 years) and 2 heads were reported to be of over 50 years. 8 of the heads were male and 2 female. As regards the educational qualifications, all the 10 heads were trained (1 higher secondary, 2 graduate and 7 post graduate). 3 of the heads reported their service period between 5-10 years, 2 of 11-15 years and 5 of above 15 years. As regards the distance of the residence of the heads from school, 3 were residing at a distance of 0-4 kms, 5 at a distance of 5-15 kms. and 2 heads were residing at a distance of more than 15 kms. from school.

In the urban slums, there was 1 primary (co-educational) and 1 elementary (co-educational) school. The heads of both the institutions were above 50 years and both were female. Both were trained, one being a trained graduate and another trained post-graduate. The heads of both the institutions reported a service period of above 15 years. One of them was

residing at a distance of 0-4 kms. and another at a distance of greater than 15 kms. from the school.

Table 3.30

Total Enrolment of students

		Tribal		Rural		Urban slum	
		N	%	N	%	N	%
General	Girls	1316	58.36	537	34.05	261	43.5[illegible]
	Boys	939	41.64	1040	65.95	337	56.35
	Total	2255	74.69	1577	84.33	598	99.67
S.C.	Girls	70	28.22	98	37.55	01	
	Boys	178	71.77	163	62.45	01	
	Total	248	8.21	261	13.96	02	0.33
S.T.	Girls	152	29.46	32		--	
	Boys	364	70.54	00		--	
	Total	516	17.09	32	1.71	--	
Total	Girls	1538	50.94	667	35.67	262	43.67
	Boys	1481	49.06	1203	64.33	338	56.33
	Total	3019		1870		600	

Table 3.30 provides information regarding total enrolement of students in the surveyed schools of tribal, rural and urban slums. In the tribal area total enrolment of students was reported to be 30.19, 74.69 percent of which belonged to the general category, 8.21 percent to schedule castes and 17.09 percent to schedule tribes. In the general

category 58.36 percent were girls and 41.64 percent were boys. In the category of schedule caste 28.23 percent were girls and 71.77 percent were boys. So far as schedule Tribe students were concerned 29.46 percent were girls and 70.54 percent were boys.

In the rural area 1870 students were enrolled in the schools of which 84.33 percent belonged to the category of 'General', 13.96 percent belonged to Scheduled Caste and 1.71 percent belonged to schedule tribe. In the general category 34.05 percent students were girls and 65.95 percent were boys whereas in the category of schedule caste 37.55 percent students were girls and 62.45 percent were boys. In the category of schedule tribe all the students were girls.

In the urban slums total enrolment of students was 600 of which 99.67 percent belonged to the General category and remaining 0.33 percent to Schedule caste. In the general category 43.65 percent were girls and 56.35 percent were boys. In the schedule caste category there was one girl and one boy.

Table 3.31

Distance of Institutions from various place.

Settlement	Nearest Packa Road (in Km)				Bus stop (in Km.)				Railway station (in km.)				Block Education office (in Km.)			
	0-5	6-10	11-15	16 and above	0-5	6-10	11-15	16 and above	0-5	6-10	11-15	16 and above	0-5	6-10	11-15	16 & above
Tribal	11	01	-	-	11	-	-	01	-	-	-	12	01	-	-	11
Rural	10	-	-	-	10	-	-	-	07	01	02	-	06	03	-	01
Urban slum	02	-	-	-	02	-	-	-	02	-	-	-	02	-	-	-

Table 3.31 provides information regarding the distance of the educational institutions from various places in all the three sects. In the tribal sect of the total 12 institutions 11 were at a distance of 0-5 kms. and 1 at 6-10 kms. from the nearest pucca road. Similarly, 11 institutions were reported to be at a distance of 0-5 kms. and 1 at more than 15 kms. from the bus stop. With respect to the distance of these institutions from the railway station, it was reported that all the 12 institutions were at a distance of more than 15 kms. The Block Education Office was at a distance of 0-5 kms. from 1 institution and at more the 15 kms. from the other 11 institutions.

In the rural sect, all the 10 institutions were reported to be at a distance of 0-5 kms. from the nearest pucca road and at a distance of 0-5 kms. from the bus stop. 7 institutions were at a distance of 0-5 kms. from the railway station, 1 was at a distance of 6-10 kms. and 2 at a distance of 11-15 kms. from railway station. 6 educational institutions were at a distance of 0-5 kms. from Block Education Office, 3 were at a distance of 6-10 kms. and 1 was at a distance of more than 15 kms.

Table 3.32

Physical Facilities

Settle-ment	Facilities Number of Institution	Ground for sport	Health clinic	Library	Lab.	Toilet Common	Separate for females
Tribal	12	7	4	7	5	8	2
Rural	10	8	3	5	3	5	2
Urban slums	02	-	-	2	-	2	1
Total	24	15	7	14	8	15	5

Table 3.32 provides information regarding the physical facilities available in the educational institutions. The facilities considered were ground for sports, health clinic, library, laboratory and toilet- common and separate for females. In the tribal area these facilities were reported to be available in 7,4,7,5,8 and 2 institutions respectively out of the total 12 institutions whose heads were interviewed.

In the rural area these facilities were reported to be available in 8,3,5,3,5 and 2 institutions out of the 10 institutions.

In case of slums, of the 2 institutions surveyed these facilities were available in 0,0,2,0,2 and 1 institution respectively.

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Table 3.33

Distribution of work at Home of Head of the Inst

Settlement	Cat.	Cooking	Cleaning utensils	Dusting	Washing clothes	Shopping	Care of children	Care of the sick	Care of the old	Fetching water	Fetching Fodder	Fuel fetching & cow dung cakes making	Catt rear
Tribal	Female	10 71.43	10 58.82	10 35.71	10 50%	7 31.82	9 45%	9 39.13	9 39.13	9 36%	8 38.09	7 33.33	7 29.17
	Male	1 7.14	—	—	1 5%	9 40.91	6 30%	8 34.78	8 34.78	5 20%	5 23.81	6 28.57	6 25%
	Girl	3 21.43	7 41.18	18 64.29	8 40%	2 9.09	4 20%	3 13.04	4 17.39	8 32%	5 23.81	6 28.57	6 25%
	Boys	-	-	-	1 5%	4 18.18	1 5%	3 13.04	2 8.70	3 12%	3 14.28	2 9.52	5 20.83
	Total	14	17	28	20	22	20	23	23	25	21	21	24
Rural	Female	10 71.43	8 50%	9 47.37	9 42.86	4 22.22	9 60%	10 55.56	9 42.86	8 36.36	6 30%	8 40%	5 22.73
	Male	—	-	-	4 19.05	9 50%	4 26.67	6 33.33	6 28.57	4 18.18	6 30%	1 5%	5 22.73
	Girls	4 28.57	8 50%	9 47.37	5 23.81	1 5.56	2 13.33	1 5.56	3 14.29	7 31.82	4 20.0	7 35.0	7 31.82
	Boys	—	—	1 5.26	3 14.28	4 22.22	-	1 5.56	3 14.29	3 13.64	4 20.0	4 20.0	5 22.73
	Total	14	16	19	21	18	15	18	21	22	20	20	22
Urban sium	Female	2	2 33.33	2 50.0	2 33.33	2 50%	2 50%	2 50%	2 33.33	2 50%	2 33.33	2 50%	2 50%
	Male	-	2 33.33	-	2 33.33	2 50%	2 50%	2 50%	2 33.33	-	-	2 50%	2 50%
	Girls	-	2 33.33	2 50%	2 33.33	-	-	-	-	2 50%	2 33.33	-	-
	Boys	-	-	-	-	-	-	-	2 33.33	-	2 33.33	-	-
	Total	2	6	4	6	4	4	4	6	4	6	4	4

Table 3.33 depicts the distribution of work in the families of the institution heads in tribal, rural and urban sects. The activities considered were cooking, cleaning utensils, dusting, washing clothes, shopping, care of children, care of the sick, care of the old, fetching water, fetching fodder, fetching fuel/making cow dung cakes, cattle rearing, cattle grazing, agriculture work and cottage industry. In the tribal sect the contribution of females in various activities was reported to be 71.43, 58.82, 35.71, 50.0, 31.82, 45.0, 39.13, 39.13, 36.0, 30.09, 33.33, 29.17, 28.57, 30.43 and 30.77 percent and that of males 7.14, 0.00, 0.00, 5.0, 40.91, 30.0 34.78, 34.13, 20.0, 23.81, 28.57, 25.0, 28.57, 26.09 and 30.77 percent respectively. As regards the children, the contribution of girls was reported to be 21.43, 41.18, 64.28, 40.0, 9.09, 16.0, 13.04, 17.39, 32.0, 23.81, 28.57, 25.0, 14.28, 17.39 and 23.08 percent while contribution of boys was reported to be 0.00, 0.00, 0.00, 5.0, 18.18, 5.0, 13.04, 4.35, 12.0, 14.28, 9.52, 20.83, 28.57, 26.09 and 15.30 percent respectively.

In case of the rural sect the involvement of females was reported to be 71.43, 50.0, 47.37, 42.86, 22.22, 60.0, 55.56, 42.86, 36.36, 30.0, 40.0, 22.73, 33.33, 40.0 and 40.0 percent for each of the activities enlisted above. Males contribution in various activities was reported to be 0.00, 0.00, 0.00, 19.05, 50.0, 26.67, 33.33, 28.57, 18.18, 30.0, 5.0, 22.73, 33.33, 35.0 and 33.33 percent. The contribution of girls was

was reported to be 28.57, 50.0, 47.37, 23.81, 5.56, 13.33, 5.56, 14.28, 28.82, 20.0, 35.0, 31.82, 16.67, 15.0 and 13.33 percent whereas in case of boys this percentage was reported to be 0.00, 0.00, 5.26, 14.28, 22.22, 0.00, 5.56, 14.28, 13.64, 20.0, 20.0, 22.73, 16.67, 10.0 and 13.33

In the urban slums the contribution of females in various activities was reported to be 100.0, 33.33, 50.0, 33.33, 50.0, 50.0, 50.0, 33.33, 50.0, 33.33, 50.0, 50.0, 50.0, 33.33 and 33.33 percent whereas in case of males this percentage was 0.00, 33.33, 0.00, 33.33, 50.0, 50.0, 50.0, 33.33, 0.00, 0.00, 50.0, 50.0, 50.0, 33.33 and 33.33 respectively. The girls contribution was reported to be 0.00, 33.33, 50.0, 33.33, 0.00, 0.00, 0.00, 0.00, 50.0, 33.33, 0.00, 0.00, 0.00, 33.33 and 0.00 percent and that of boys 0.00, 0.00, 0.0 0.00, 0.00, 0.00, 0.00, 33.33, 0.00, 33.33, 0.00, 0.00, 0.00, 0.00 and 33.33 percent for each of the activities enlistedabove.

Table 3.34

Decision Maker at home

Decision maker/ Activities	Husband		Wife		Both		Elders
TRIBAL							
Household expenditure	1	2.38	01	-	10	66.67	--
Children's education	11	26.19	--	-	01	6.67	--
Savings	10	23.81	--	-	02	13.33	--
Marriage	10	23.81	--	-	02	13.33	--
Total	42		01		15		00
RURAL							
Household expenditure	--		--		10	43.48	
Children's education	7	41.18	--		3	13.04	
Savings	10	58.82	--		--		
Marriage	--		--		10	43.48	
Total	17		00		23		00
URBAN SLUMS							
Household Expenditure	01	16.67	01		--	--	--
Children's education	02	33.33	--		--		--
Savings	01	16.67	--		01		--
Marriage	02	33.33	--		--		--
Total	06		01		01		00

Table 3.34 provides information regarding the 'Decision Maker at Home'. So far as the household activities like household expenditure, children's education, savings and marriage are concerned in the tribal area husband was reported to be the decision maker in 2.38, 26.19, 23.81, and 23.81 percent households and wife was reported to take decision regarding household expenditure and that too in one household whereas both husband and wife were reported to take decision collectively in 66.67, 6.67, 13.33 and 13.33 percent respectively. In none of the households elders were reported to be the decision maker.

In the rural area husband was reported to be the decision maker in 41.18 and 58.82 percent households with respect to children's education and savings respectively whereas both husband and wife were reported to be the decision maker in 43.48, 13.04, 0.00 and 43.48 percent respectively In none of the households elders were reported to be the decision maker.

As regards the urban slums husband was reported to be the decision maker in 16.67, 33.33, 16.67 and 33.33 percent households so far as the enlisted activities are concerned. In one household wife was reported to be the decision maker regarding household expenditure and in one house hold both husband and wife were reported to be the decision maker regarding savings.

EDUCATIONAL AND PROFESSIONAL|OCCUPATIONAL ASPIRATIONS FOR CHILDREN.

The following tables depict the educational and professional/occupational aspirations of the parents, heads of institutions and teachers regarding their children as well as of the school going girls. Knowing the educational and professional/occupational aspirations of parents and girls besides this, the other aim was to compare the level of aspirations of the two. The educational levels considered were primary, middle, secondary, higher secondary, Graduate, Post graduate, and the professions/occupations considered were medical science, engineering, advocacy, teaching government service, police services, politics business and housewife.

Table 3.35

Educational Aspiration of ~~Children~~ Parents For Their Children

Settlement / Education Aspiration Children	Primary	Middle	Secondary	Hr.Sec.	Diploma & Degree	No limit	Post Graduation	Children wish	No Response	Education not necessary	Religious Edu.	No aspiration due to poverty	No plan	Total
Tribal														
Girls	32 16	29 14.5	35 17.5	22 11	16 08	06 03	02 01	—	08 04	01 .5	—	--	49 24.5	200
Boys	02 01	11 5.5	31 15.5	32 16	47 23.5	07 3.5	12 06	03 15	06 03	—	—	--	50 25.0	200
Total	34 8.5	40 10	66 16.5	54 13.5	63 15.75	13 3.25	14 3.5	03 0.70	14 3.5	01 0.25	—	—	99 24.25	400
Rural														
Girls	70 36.46	13 6.77	21 10.93	09 4.69	09 4.69	02 1.04	06 3.12	—	—	30 15.62	—	32 16.67	--	192
Boys	30 15.62	13 6.77	20 10.40	06 3.12	13 6.77	04 2.08	09 4.69	30 15.62	05 2.6	20 10.40	—	32 16.67	10 5.2	192
Total	100 26.04	26 6.77	41 10.68	15 3.91	22 5.73	06 1.56	15 3.91	30 7.81	05 1.3	30 13.02	—	64 16.67	10 2.60	384
Urban slum														
Girls	14 14.00	—	09 09.00	07 07.00	28 28.00	05 05.00	08 08.00	07 07.00	10 10.0	-	07 07.00	—	05 05.00	100
Boys	03 03.00	-	04 04.00	08 08.00	34 34.00	10 10.00	16 16.00	04 04.00	13 13.0	-	01 01.00	-	07 07.00	100
Total	17 17.00	—	13 13.0	15 15.0	52 52.00	15 15.0	24 24.0	11 11.0	23 23.0	-	08 08.00	-	12 12.00	200

Table 3.35 depicts the educational aspiration of parents for their children. The various educational levels considered were primary, middle, secondary, higher secondary, diploma and degree, post-graduation and religious education. In the tribal area parents aspiration regarding the education of their daughters was reported to be 16.0, 14.50, 17.50, 11.00, 8.00, 1.00 and 0.00 percent with respect to the enlisted levels. 3.00 percent could not decide the limit of education while 4.00 percent did not respond 0.50 percent were of the opinion the education is not necessary for girls whereas 24.50 had not planned about their daughters' education. In case of boys these percentage were 1.00, 5.50, 15.50, 16.00, 23.50, 6.00 and 0.00 respectively. 3.5 percent responded that they had not set any limit for education while 1.5 percent left it on their son's wish. 3.00 percent did not respond whereas 25.0 percent had not planned about their son's education.

In the rural area, the percentage of responses with respect to the parents' educational aspiration for their daughters was reported to be 36.46,6.77, 10.03, 4.69, 4.69, 3.12 and 0.00 respectively for the enlisted activities. 1.04 percent did not set any limit while 15.62 percent felt that education was not necessary for girls and 16.67 percent had no aspiration because of poverty. So far as boys are concerned the percentage of responses were 15.62, 6.77,

10.40, 3.12, 6.77, 4.69 and 0.00 respectively. 2.08 percent had not set any limit ,15.62 percent left it on children's wish and 10.40 percent were of the opinion that education is not necessary for girls. 2.6 percent did not respond, 16.67 percent had no aspiration because of poverty and 5.2 percent had no plans regarding the education of their sons.

In the slums, aspiration of parents regarding the education of their daughter at the enlisted levels were 14.0 0.00, 9.00, 7.00,28.00, 8.00 and 7.00 percent respectively. 5.00 percent reported no limit regarding their daughters' education while 7.00 percent left it on their children's wis and 10.00 percent did not response. 5.00 percent had no plar regarding this issue. In case of boys these percents were 3.00,0.00,4.00, 8.00, 34.00, 16.00 and 1.00 respectively. 10.00 percent reported no limits regarding their sons' education and 4.00 left it on their childrens' wish. 7.00 percent had no plans regarding this matter while 13.0 percent did not respond.

Settlement	Primary	Upper primary	Secondary	Senior Sec.	Graduation	Post Graduation & above	Cannot say	Not answered	Total
Tribal	05	04	09	09	03	12	..	C4	46
	10.87	8.70	19.57	19.56	06.52	26.08		08.69	
Rural	07	27	14	22	01	09	02	C6	88
	7.95	30.68	15.91	25.00	1.14	10.23	2.27	6.82	
Urban slum	--	--	02	13	12	05	---	--	32
			6.25	40.63	37.5	15.62			

Table 3.36 provides information regarding educational aspiration of school going girls. In the tribal area 26.08 percent girls wanted to study upto post graduate level and above while 19.56 percent wanted to study upto secondary level and another 19.57 percent upto senior secondary level. 10.87 percent reported that they would like to study about primary level and 8.70 percent expressed their desire to study upto upper primary level. Only three responses were obtained in favour of graduate level. However, 8.70 percent did not answer.

In the rural area about 75.00 percent of the girls desired to study upto various levels till senior secondary, their percentage being 7.95, 30.68, 15.91 and 25.00 for primary, upper primary, secondary and senior secondary level respectively.10.23 percent reported that they would like to study upto Post-graduate level or above, and 1.14 percent reported about graduate level. 2.27 percent could not specify the level of their aspiration while 6.82 percent did not respond.

In the urban slums, 40.63 percent girls reporte that they would like to study upto senior secondary level while 37.50 percent wanted to study upto graduate. 15.62 percent wanted to study upto post-graduate level or above and 6.25 percent upto secondary level.

Table 3.37

Educational aspiration for children

Settlement	Educational level	Prim.	Middle	Sec.	Higher Sec.	Graduate	P.G.	Higher studies	As desired	Equated for both	STC	No.R	Total
Tribal Girls		-	3 5.45	-	2 3.64	24 43.64	4 7.27	6 10.91	3 5.45	2 14.55	1 1.82	4 7.27	55
Boys		-	-	-	1 1.85	16 29.63	14 25.93	7 12.96	3 5.56	8 14.81	1 1.85	4 7.41	54
Rural -Girls		-	-	-	3 13.64	13 59.10	3 13.64	-	-	3 13.64	-	-	22
Boys		-	-	-	2 11.11	12 66.67	1 5.56	-	-	3 16.67	-	-	18
Slum- Girls		-	-	-	-	1 50.0	1 50.0	-	-	-	-	-	2
Boys		-	-	-	-	1 50.0	1 50.0	-	-	-	-	-	2

Table 3.37 provides information regarding educational aspiration of teachers for their children. The various educational levels considered were primary, middle, secondary higher secondary, graduate, post-graduate and higher studies. In the tribal area the aspiration of teachers for their daughters at various levels were reported to be 0.00, 5.45, 0.00, 3.64, 43.64, 7.27 and 10.91 percent respectively. 14.55 percent were in favour of equal education for girls as well as boys while 5.45 percent left it on the girls. 1.82 percent aspired for STC while 7.27 percent did not respond. In case of boys the percentage with respect to various educational levels were 0.00, 0.00, 0.00, 1.85, 29.63, 25.93 and 12.96. 14.81 percent were in favour of equal education for boys and girls, 5.56 percent left it on the boys, 1.85 percent aspired for STC while 7.41 percent did not respond.

In the rural area the educational aspiration for girls was reported to be 0.00, 0.00, 0.00, 13.64 59.10 ,13.64 and 0.00 percent respectively for various educational level. 13.66 percent teachers reported equal education for boys and girls. Similarly ,in case of boys these percentage were reported to be 0.00, 0.00, 0.00, 11.11 66.67, 5.56 and 0.00,17.67 percent reported equal education for both the girls as well as boys.

In case of slums one response was obtained for each graduate and post-graduate both in case of educational aspiration for girls as well as boys.

Table 3.38
Educational Aspiration

Settlement	Sex/N-%	Prim.	Middle	Sec.	Hr.Sec.	Graduate	Post Graduate	Above	Not reported	Total
Tribal	Girls	-	-	01	05	04	-	01	01	12
	Boys	-	-	-	01	04	05	01	01	12
	Total	-	-	01	06	08	05	02	02	--
Rural	Girls	01	-	-	-	01	01	--	07	10
	Boys	-	-	-	-	01	02	--	07	10
	Total	01	-	-	-	02	03	-	14	20
Slum	Girls	-	-	--	-	-	-	-	02	02
	Boys	-	-	-	-	-	-	-	02	02
	Total	-	-	-	-	-	-	-	04	04

Table 3.38 depicts the educational aspirations of the heads of the educational institutions for their children. The educational level considered were primary, middle, secondary, higher secondary, graduate, post-graduate and above. In the tribal area the number of responses obtained for various levels with respect to the educational aspiration for girls were 0,0,1,5,4,0 and 1 respectively. 1 head of the institution did not respond. In case of boys the number of responses were reported to be 0,0,0,1,4,5 and 1,1 head did not respond.

In the rural area in case of girls the number of responses obtained were 1,0,0,0,1,1 and 0. In 7 cases no response was obtained. Similarly for boys the responses were 0,0,0,0,1,2 and 0. However, 7 heads did not respond.

In the slums both the institution heads did not respond regarding their educational aspirations for their children.

Table 3.39

Professional/Occupational Aspiration for children of their Parents

Type of settlement	Occupation N,%	Doctor	Engineer	Advocate	Teacher	Nurse	Govt. servant	Police officer	Political leader	Business man	House wife	Agriculture	No plan	Patwari	Total
Tribal	Girls N	08 04.00	00	04 02.00	24 12.00	46 23.00	21 10.50	02 01.00	—	—	46 23.00	09 04.50	40 20.00	—	200
	Boys N	18 09.00	05 02.50	05 02.50	38 19.00	01 0.05	59 29.50	07 03.50	-	--	—	18 09.00	41 20.50	08 04.00	200
	Total N	26 6.5	05 1.25	09 2.25	62 15.50	47 11.75	80 20.00	09 02.25	-	—	46 11.50	27 06.75	81 20.25	08 02.00	400
Rural	Girls N	02 1.04	01 0.52	05 2.60	26 13.54	30 15.63	14 7.29	02 1.04	03 1.56	00	104 54.17	05 2.6	--	—	192
	Boys N	04 2.08	03 1.56	04 2.08	53 27.60	01 0.52	43 22.40	31 16.15	15 7.81	17 8.85	—	21 10.94	--	--	192
	Total N	06 01.56	04 01.04	09 02.34	79 20.57	31 08.07	47 12.24	33 08.59	18 04.69	17 04.43	104 27.08	26 06.77	-	—	384
Urban slums	Girls N	15 15.00	09 09.00	01 01.00	04 04.00	11 11.00	11 11.00	01 01.00	02 02.00	--	46 46.00	—	-	--	100
	Boys N	11 11.00	20 20.00	06 06.00	10 10.00	01 01.00	27 27.00	06 06.00	10 10.00	09 09.00	—	—	-	--	100
	Total N	26 13.00	29 14.50	07 03.50	14 07.00	12 06.00	38 19.00	03 03.50	12 06.00	09 04.50	46 23.00	-	-	—	200

Table 3.39 depicts the occupational aspiration of parents for their children. The occupations/professions considered were Doctor, Engineer, Advocate, Teacher, Nurse, Government Service, Police officer, Political Leader, Businessman, Housewife, Agriculture and Patwari. In the tribal area the percentage of response of parents for the various occupations/professions with respect to their daughter were 4.00, 0.00, 2.00, 12.00, 23.00, 10.50, 1.00, 0.00, 0.00, 23.00, 4.50 and 0.00 respectively. 20.00 percent had no plans regarding the occupation of their daughters. In case of boys these percent were 9.00, 2.50, 2.50, 19.00, 0.05, 29.50, 3.50, 0.00, 0.00, 0.00, 9.00 and 4.00 respectively. 20.50 percent reported no plans regarding this issue.

As regards the rural area the occupational aspiration of parents for their daughters for various enlisted occupations/ professions were 1.04, 0.52, 2.60, 13.54, 15.62, 7.29, 1.04, 1.56, 0.00, 54.17, 2.60 and 0.00 percent respectively. With respect to boys these percentages were 2.08, 1.56, 2.08, 27.60, 0.52, 22.39, 16.14, 7.81, 8.85, 0.00, 10.94 and 0.00 for each of the enlisted occupation.

In case of urban slums the aspiration of parents for the daughters for various occupations were reported to be 15.00, 9.00, 1.00, 4.00, 11.00,11.00,1.00,2.00, 0.00,46.00, 0.00,0.00 percent respectively. So far as boys are concerned these percentage were 11.00, 20.00, 6.00, 10.00,1.00, 27.00,6.00,10.00,9.00,0.00,0.00 and 0.00 respectively.

Table 3.40

Professional/Occupational Aspiration of Girls.

Occupation Settlement		Doctor	Engin -eer	Lawyer	Teacher	Nurse	Govt. servant	Police officer	Politician	Home work	Tailoring	Any job	Depend on parents	Not answer -ed	Total
Tribal	N	06	-	03	16	03	02	01	-	-	01	-	-	14	46
	%	13.04		06.52	34.78	06.52	04.35	02.18			02.18			30.43	
Rural	N	07	-	0	40	05	01	--	-	04	-	02	01	28	38
	%	07.95			45.45	05.68	01.14			04.54		02.27	01.13	31.82	
Urban	N	08	01	-	11	-	-	03	08	-	-	-	-	01	32
	%	25.00	3.12		34.38			9.38	25.00					3.12	

Table 3.40 shows the occupational aspiration of school going girls of the surveyed house holds of tribal, rural areas and urban slums. In the tribal area 13.04 percent girls intends to become a doctor, 6.52 percent lawyer and another 6.52 percent nurse. 4.34 percent aspires for a government job, 2.17 for police services and 2.17 intends to learn tailoring. However, 30.43 percent did not answer.

In the rural area, 45.45 percent reported an inclination towards teaching profession, 7.95 (doctor) and 5.68 percents (nurse) towards medical. 4.55 percent revealed their willingness to become a housewife, 92.27 percent reported that they were prepared for any job while 1.14 percent left it on their parents. 31.82 percent did not answer.

In the urban slums, 34.38 percent revealed their inclination towards teaching profession and 25.0 percent towards medical (doctor) and another 25.0 percent towards politics 9.38 percent aspires to becomes a police officer while 3.12 percent aspires for engineering. 3.12 percent did not answer.

Table 3.41

Professional/ Vocational Aspiration for children

Vocations / Settlement	Doctor	Engineer	Lawyer	Teacher	Nurse	Govt. servant	Police officer	Political leader	Business man	House wife	Total
Tribal											
Girls	29 12.83	10 4.42	13 5.75	46 20.35	26 11.50	26 11.50	16 7.18	5 2.21	13 5.75	42 18.58	226
Boys	35 14.77	34 14.34	26 10.97	32 13.50	16 6.75	25 10.55	22 9.28	22 9.28	25 10.55	-	237
Rural											
Girls	34 17.35	20 10.20	20 10.20	25 12.76	14 7.14	29 14.80	10 5.1	8 4.08	9 4.59	27 13.77	196
Boys	23 15.54	20 13.51	15 10.14	16 10.81	8 5.41	25 16.89	16 10.81	15 10.14	10 6.76	-	148
Slums											
Girls	15 13.04	6 5.22	10 8.70	16 13.91	16 13.91	10 8.70	8 6.96	8 6.96	12 10.43	14 12.17	115
Boys	10 9.71	12 11.65	16 15.53	13 12.62	6 5.83	11 10.68	12 11.65	10 9.71	13 12.62	--	103

Table 3.41 depicts the vocational aspiration of teachers regarding their children. The vocations considered were doctor, engineer, lawyer, teacher, nurse, government servant, police officer, political leader, businessman and house wife. In the tribal area so far as girls are considered the responses of teachers for various vocations were reported to be 12.83, 4.42, 5.75, 20.35, 11.50, 11.50, 7.08, 2.21, 5.75 and 18.58 whereas in case of boys these percentage were 14.77, 14.34, 10.97, 13.50, 6.75, 10.55, 9.28, 9.28, 10.55 and 0.00 respectively.

In the rural area the percentage of response for various vocations by the teachers for their daughters were 17.35, 10.20, 10.20, 12.76, 7.14, 14.80, 5.10, 4.08, 4.59 and 13.78 and in case of their sons the percentage were 15.54, 13.51, 10.14, 10.81, 5.41, 16.89, 10.81, 10.32, 6.76 and 0.00 respectively.

As regards the urban slums the percentage of response for various vocations reported by the teachers were 13.04, 5.22, 8.70, 13.91, 13.91, 8.70, 6.96, 6.96, 10.43 and 12.17 in case of their daughters and 9.71, 11.65, 15.53, 12.62, 5.82, 10.68, 11.65, 9.71, 12.62 and 0.00 in case of their sons for each of the vocations considered.

Table 3.42

Professional/Occupational Aspiration for Children

Settle -ment	Occupation / Sex	House wife	Doctor	Engine -er	Lawyer	Teacher	Nurse	Govt. servant	Police office	Poli tical lead -er	Business	Total
Tribal	Girls	01 4.35	03 13.04	-	-	07 30.43	07 30.43	05 21.74	-	-	-	23 44.23
	Boys	--	07 24.14	06 20.57	03 10.34	09 31.03	--	05 17.24	-	-	-	29 55.77
	Total	01 1.92	10 14.23	06 11.54	03 5.79	16 30.77	07 13.46	10 19.23	-	-	-	52
Rural	Girls	07 14.58	07 14.58	03 6.25	07 14.58	05 10.42	06 12.5	06 12.5	02 4.17	03 6.25	02 4.17	48 4[illegible].48
	Boys	--	06 12.24	06 12.24	06 12.24	04 8.16	04 8.15	07 14.28	06 12.24	04 8.16	06 12.24	49 50.51
	Total	07 7.22	13 13.4	09 9.28	13 13.4	09 9.28	10 10.31	13 13.4	08 8.24	07 7.22	08 8.24	97
Urban slum	Girls	--	01 33.33	--	--	01 33.33	01 33.33	--	--	--	-	03 50%
	Boys	--	--	--	--	02 66.67	--	--	--	--	01 33.33	03 50%
	Total	--	01 16.67	--	--	03 50%	01 16.67	--	--	--	01 16.67	06

Table 3.42 provides information about the occupational aspiration of the heads of the institution regarding their children. The occupations considered were housewife, doctor, engineer, lawyer, teacher, nurse, government servant, police officer, political leader and businessman. In the tribal area the aspiration of heads of the institution regarding their daughter with respect to the enlisted occupations were reported to be 4.35, 13.04, 0.00, 0.00, 30.43, 30.43, 21.74, 0.00, 0.00 and 0.00 percent and in case of boys these percent were 0.00, 24.14, 20.69, 10.34, 31.03, 0.00, 17.24, 0.00, 0.00 and0.00 respectively.

In the rural area the occupational aspiration of the head of the institutions for their daughters were reported to be 14.58, 14.58, 6.25, 14.58, 10.42, 12.50, 12.50, 4.17, 6.25 and 4.17 percent in case of each of the occupation mentioned above. So far as boys were concerned these percentages were reported to be 0.00, 12.24, 12.24, 12.24, 8.16, 8.16, 14.28, 12.24, 8.16 and 12.24 respectively.

In case of urban slums the aspiration of heads of the institutions for their daughters regarding various occupations were reported to be 0.00, 53.33, 0.00, 0.00, 33.33, 33.33, 0.00, 0.00, 0.00 and 0.00 percent and in case of boys 0.00, 0.00, 0.00, 0.00, 66.67, 0.00, 0.00, 0.00, 0.00 and 33.33 percent respectively.

FACTORS FOR CONTINUANCE AND DISCONTINUANCE

The teachers and heads of the institutions (in which the girls of the surveyed families were studying) of all the three sects were interviewed with the aim to sought out the factors for continuance and discontinuance of girl child in the elementary schools and also the suggestions regarding measures which could be taken to improve attendance, lower dropout rate and increase enrolment number with respect to the girl child.

(i) Reasons for continuance of Girl child in Elementary Schools.

Tribal :

The possible reasons as to why girls continue their studies are-

- To become self reliant.
- To improve the economic status of the family.
- To increase their knowledge and hence lead a successful life in this rapidly changing world.
- Because the girls belong to the educated families and hence they are aware of the importance of education in life.
- For better and secure future.
- In a desire to get a better life partner.
- To fulfil the parents desire.
- To prove a better housewife.

Rural:

The possible reasons for the girl child continuing education in the rural area are :

- To become self reliant.
- For better and secure future
- To develop good human values.
- Since the girls belong to the educated families and hence they are aware of the importance of education in life.
- Since the parents are economically well off and can bear their educational expenses.
- To raise their status in the society.
- In a desire to get a better life partner.
- To fulfil the parents desire.
- To prove a better housewife.
- To improve the economic status of the family.

Urban Slums :

The girls of the urban slums continue education for the following possible reasons :

- In order to raise their social status.
- It helps them to be aware of their rights.
- In order to become self reliant.
- To educate herself and thus prove to be a good citizen of the country.
- To prove to be a successful house wife.
- For all round development of the personality.
- For better and secure future.
- To utilize as a source of income in future.

(ii) Reasons for Discontinuance of Girls in Elementary Schools

Tribal :

In the tribal area the girls mostly dropout of school because of the following possible reasons-

- In some villages there is only a primary school and hence the girls are forced to discontinue studies after primary level.
- The economic condition of thevillagers force them to withdraw their children from school.
- The parents require the help of the girls in agriculture work, household chores.
- Parents are out in the fields and hence girls are asked to stay back to care for their younger brothers/sisters.
- Early marriages.
- Unawareness among the village folk regarding the importance of education in general and education of the girl in particular.
- Migration of the families because of natural calamities.
- Lack of physical facilities in the schools.
- Non-availability of separate middle school for girls.
- Non availability of female teachers in schools.

Rural :

In the rural sect the girls drop out of school

because of the following possible reasons :

- Non availability of elementary school in the villages and the parents are not willing to send their girls to the neighbouring village for further studies.
- Because of the poor economic condition the parents are unable to bear the educational expenses of their daughters.
- Lack of interest amongst girls regarding education.
- Migration of the families due to natural calamities.
- Non availability of female teachers.
- Non availability of physical facilities in the school
- Parents need their daughters help in the agriculture work, household chores.
- Children are sent by parents for cattle grazing.
- Care of the siblings by the girls when the parents are out in the fields.
- Unawareness of the village folk regarding the importance of education in general and of girls' education in particular.
- Prevalence of childhood marriages.
- Non availability of separate school for girls.

Urban slums:

The possible reasons for dropout of girls in the urban slums are as follows :

- Pardah pratha
- Non availability of separate middle schools for girls within the catchment area.

- Non availability of female teachers.
- Poor economic condition of parents due to which parents are unable to bear the educational expenditur
- Highly conservative attitude of the community.
- Unawareness among the parents regarding the importance of girl education.

Reasons for Irregularity in attending School.

Tribal

The following reasons were pointed out for the irregularity of girls in the tribal sect-

- School at a distance.
- The girls who are weak in studies are scared of teachers and hence are generally absent.
- Carelessness of parents and the self.
- Cattle grazing.
- Frequent participation in marriages, fares etc.
- Due to poverty the girls have to work on daily wages and hence are unable to attend school regularly
- Prolonged illness and no treatment.
- Unawareness of parents about the importance of regularity.
- Because of help in household activities and agriculture work.
- Illiteracy of parents.
- Care of the sibling.

Rural

The possible reasons for irregularity of girls in attending school are-

- Cattle grazing.
- Care of the sibling.
- Illiteracy of parents
- Help in household activities/agriculture work.
- Lack of interest on the part of girls in education.
- Lack of motivation by teachers for weak children.
- Prolonged illness.
- Due to poverty the girls have to sometimes work as daily wager.
- Carelessness of parents and self.

Urban slums:

In case of urban slums the possible reasons for dropouts are :

- Prolonged illness.
- Lack of continuous reinforcement from teachers .
- Inability of teachers to sought out solution to educational problems of students.
- To help their mother in household chores.
- Illiteracy of parents
- Girls often for shopping, movies, prefer to watch T.V. programmes.
- Carelessness of parents.
- Lazyness of students.

- Lack of interest on the part of girls.
- Frequent visits to fares, marriages etc.

Reasons for Being Late

Tribal

- School at a distance
- Lack of conveyance.
- Help mother in household chores.
- Carelessness of the self.
- Care of the siblings when the parents are out in the fields.
- Lack of motivation by parents.
- Help parents in agriculture work.
- Illiteracy of parents
- No concept of punctuality among the parents
- Lack of interest in education

Rural

The girls in the rural area get late to school because of the following reasons :

- They have to go to fetch drinking water.
- Go for cattle grazing.
- School at a distance
- Help the mother in household chores.
- Illiteracy of parents
- Carelessness of parents
- Lazyness of the self
- Help the parents in agriculture work
- Lack of conveyance
- Unawareness of parents regarding the importance of punctuality.

Urban Slums :

- Lazyness of girls
- Irresponsible attitude of parents
- Lack of conducive environment for education at home.
- Girls help their mother in household chores.
- Due to late night TV programmes the girls keep awake till late in night and hence cannot get up early in the morning.
- Sometimes the girls although start on time from home but get late as in the way they wait for their friends.
- No concept of punctuality among the parents.

CHAPTER - IV

DROPOUT GIRLS

CHAPTER - IV

DROP OUT GIRLS

Schedule GS 3.3 was used to collect information regarding the drop out girls. Such girls of the surveyed households which fall within the age group of 6-14 years and which dropped out of the school were interviewed for this purpose. Information about the following various aspect of the dropout girl's life were collected-

Personal - Her name, age, birth number, class last attended, her age at the time of leaving school reasons for dropout, her health and her opinion regarding the equality of sexes, her likings and dislikings.

Educational - Her academic performance, her opinion regarding schooling, whether she wishes to rejoin school, her teachers behaviour towards her, distance of school from her residence, reaction of family members regarding her schooling, her future aspiration.

Family- Her parents attitude towards her and her brothers, the distribution of work at her home, her involvement in various household chores, order in eating at her home.

Table 4.1

Age-Wise distribution of Dropout Girls

Age (in years) Settlement		6-7	8-9	10-11	12-13	14-15	Total
Tribal	N	08	13	12	28	04	65
	%	12.31	20%	18.46	43.08	6.15	
Rural	N	04	19	15	09	03	50
	%	08.0	38.0	30.0	18.0	06.0	
Slum	N	02	03	09	06	01	21
	%	9.52	14.29	42.86	[illegible]	4.75	

Table 4.1 depicts age-wise distribution of dropout girls. In the tribal area total 65 dropouts were reported of which 12.31 percent dropouts were within the age range of 6-7 years, 20 percent were within 8-9 years, 18.46 percent dropouts were of the age range of 10-11 years, 43.03 percent were of 12-13 years and 6.15 percent of 14-15 years.

In the rural area total 50 dropouts were reported. Their age wise percentage being 6-7 years (0.8 percent), 8-9 years (38.0 percent), 10-11 years (30.0 percent), 12-13 years (18.0 percent) and 14-15 years (0.60 percent).

In the urban slums of the total 21 dropouts 9.52 percent were reported to be of the age group of 6-7 years, 14.29 percent of 8-9 years, 42.86 percent of 10-11 years 28.57 percent of 12-13 years and 4.75 percent of 14-15 years.

Table 4.2

Reasons for girl child dropping out of school

	Tribal		Rural		Slum	
	N	%	N	%	N	%
Inability of parents to bears educational expenditure of girls	04	5.56	03	5.77	-	-
Non conducive school environment	07	9.72	11	21.15	04	15.38
Negative attitude of community towards girls' education	04	5.56	02	3.85	03	11.54
Improper teacher pupil ratio	08	11.11	15	28.85	04	15.54
One teacher for more than one class	03	4.07	06	11.54	03	11.54
Non-suitability of school timings for girls	06	8.33	--	--	--	--
Unawareness of the community with educational advantages	13	18.05	06	11.54	04	15.38
Illiteracy among rural community	--	--	--	--	01	3.85
Dissatisfaction of community with regard to education	03	04.17	01	1.92	03	11.54
Prevalence of childhood Marriage	03	04.17	--	-	--	--
Inavailability of separate schools for girls	09	12.50	04	7.69	--	--
Disliking of parents towards girls being taught by male Trs.	01	1.39	01	1.92	--	--
Care of siblings	--	-	03	5.77	--	--
Inavailability of school within the catchment area	1.	15.28	--	--	04	15.38
Total	72		52		26	

Table 4.2 depicts the reasons of droping out of the girl child from school. Fourteen reasons for the dropout were stated and the dropout child was asked to mark off the most appropriate ones in her case. The reasons stated were :

i) Teacher's behaviour

ii) Caste differentiation

iii) Economic reason

iv) Care of siblings

v) Help the parents in their occupation

vi) Negative attitude of parents towards education

vii) Inadequate facilities in school

viii) Early marriage

ix) Ill health

x) Lack of adjustment in school

xi) Peer group problem

xii) Lack of interest in studies

xiii) Improper ways of teaching

xiv) Age difference among students in the class

In the tribal area the percentages of respondents reporting various reasons for their droping out of school are 5.56, 0.00, 9.72, 5.56, 11.11, 4.17, 8.33, 18.06, 0.00, 4.17, 4.17, 12.50, 1.39 and 0.00. However 15.28 percent did not report the reason for her dropout.

In the rural area the percentages with respect to the enlisted reasons were 5.77, 0.00, 21.15, 3.85, 28.85, 11.54, 0.00, 11.54, 0.00, 1.92, 0.00, 7.69, 1.92 and 5.77 respectively.

As regards the urban slums the percentage of respondents reporting the various reasons for their dropout are 0.00, 0.00, 15.38, 11.54, 15.38, 11.54, 0.00, 15.38, 3.85, 11.54, 0.00, 0.00, 0.00 and 0.00 in case of each of the reason enlisted above. However, 15.38 percent did not report any of the enlisted statement as the reason for their dropout.

Table 4.3

Opinion (Liking/Dislking) of Dropout Girls Towards Schooling

Opinion Settle-ment		Yes	No	Undecided	Not answered	Total
Tribal	N	49	16	-	-	65
	%	75.38	24.62			
Rural	N	40	07	03	-	50
	%	80%	14%	6%		
Slum	N	20	01	--	-	21
	%	95.24	4.76			

Table 4.3 depicts the opinion (liking/dislking) of the dropout girls towards schooling. In the tribal sect. 75.38 percent girls reported that they used to like attending school while 24.62 percent reported that they used to dislik going to school.

In the rural sect 80.0 percent respondents reported that they liked attending school and 14.0 percent reported their disliking towards schooling while 6.0 percent were undecided.

In the urban slums, 95.24 percent reported their liking and remaining 4.76 percent reported their disliking towards schooling.

Table 4.4

Academic performance of Dropout girls

Settlement		Failed	Passed	Total
Tribal	N	28	37	65
	%	43.08	56.92	100.0
Rural	N	23	27	50
	%	46.0	54.0	100.0
Slum	N	10	11	21
	%	47.62	52.38	100.0

Table 4.4 provides information regarding the academic performance of the dropout girls. In the tribal area 43.08 percent respondents reported their failure in one of their previous class whereas 56.92 percent reported that their never failed during their schooling.

In the rural area, 46.0 percent respondents reported their failure while 54.0 percent reported that they never failed.

Similarly in the urban slums, 47.62 percent respondents reported their failure in one of their previous class while 52.38 percent reported that they never failed.

Table 4.5

Willingness of dropout girls to Rejoin school.

Willingness / Settlement		Yes	No	Not answered	Total
Tribal	N	37	28	-	65
	%	56.92	43.08	-	
Rural	N	30	20	--	50
	%	60.0	40.0	-	
Urban slums	N	13	08	-	21
	%	61.9	38.09		

Table 4.5 depicts the willingness of the dropout girl to rejoin school. In the tribal area 56.92 percent respondents expressed their willingness to rejoin school while 43.08 percent expressed their unwillingness towards it.

In the rural area, 60.0 percent respondents expressed their willingness and remaining 40.0 percent expressed their unwillingness to rejoin school.

In the urban slum, 61.90 percent respondents expressed their willingness and 38.09 percent expressed their unwillingn to rejoin school.

Table 4.5

Number of Dropouts in the family other than the Interviewed Girl

Settlement		No	Yes (sisters)				Yes (Brothers)				Total
			1	2	3	>3	1	2	3	>3	
Tribal	N	49	08	-	-	-	08	-	-	-	65
	%	75.38	12.31				12.31				
Rural	N	40	07	-	03	-	--	-	-	-	50
	%	80%	14%		6%						100%
Slum	N	18	02	01	--	-	--	-	-	-	21
	%	85.71	9.52	4.76							

Table 4.6 provides information regarding the brothers and/or sisters of the interviewed girl who droped out of school.

In the tribal area 12.31 percent respondents reported that one of her sisters was a drop out and brother as a dropout was reported by 12.31 percent respondents while 75.38 percent respondents reported that neither their brother nor sisters were a dropout.

In the rural area, 14.0 percent respondents reported that one of their sister were a dropout while 6 .0 percent reported that three of their sisters were dropouts. However, 80.0 percent respondents had neither a brother nor a sister dropout.

In case of urban slums 9.52 percent respondents [illegible] one sister who was a dropout while in 4.76 percent cases two of the sisters were dropouts. In 85.71 percent cases neither brother nor sister were a dropout.

Table 4.7

Liking/Dislking of peer Group and Teachers

		Did you like peer group				Did you like teachers				Did you tell your feelings to teachers			
		Yes	No	N.A.	Total	Yes	No	N.A.	Total	Yes	No	N.A.	Total
Tribal	N	55	03	07	65	52	04	09	65	53	12	-	65
	%	84.61	4.62	10.77		80%	6.15	13.85		81.54	18.46		
Rural	N	40	01	09	50	41	03	06	50	33	17	-	50
	%	80%	2%	18%		82%	6%	12%		66%	34%		
Slum	N	21	--	--	21	21	-	-	21	18	03	-	21
										85.7.	14.29		

Table 4.7 provides the information regarding the liking/disliking of peer groups (past) and teachers to drop-out girls.

In the tribal area, 84.61% liked their peer groups 4.62% did not like and 10.77% not answered the question. In the rural area 80.00%, 2% ,18.00% liked, did not like, and not replied respectively, In slum areas none of the girl reported disliking for their peer group (100.00 liked).

As far as teachers liking is concerned, 80% tribal dropout girls, 82.00% rural and 100% slum areas dropout girls liked their teachers. While only 6.15% and 6.00% and 0.00% did not like their teachers in tribal, rural and slum areas respectively.

In the tribal areas and slum areas 81.54 and 85.71 respectively did tell their feelings to teachers, and remaining 18.46%,14.29% respectively reported did not. But in rural areas only 66.00% did tell their feelings to teachers while 34.00% did not tell, their feelings to teachers.

Table 4.8

Liking/Disliking of Dropout Girls for Text Books

Settlement		Yes	Reason not given	Total
Tribal		40	25	65
	%	61.54	38.46	
Rural		47	03	50
		94 %	6%	
Slum		18	03	21
		85.71	14.29	

Table 4.8 depicts the respondents liking/disliking for text books. In the tribal area 61.54 percent respondents liked their text books whereas 38.46 percent did not.

In the rural area 94.0 percent respondents reported their liking and remaining 6.0 percent reported their disliking for text books.

In case of the urban slums 85.71 percent respondents reported their liking and 14.29 percent reported, their disliking for text books.

Table 4.9

School subjects most liked and dislike by DropoutGirls

Subject / Settlement	Mother tongue	Hindi	Mathem-atics	Science	History	Geog.	Social studies	Drawing	Craft	Phy. Ed.	Eng.	Anyother name	Total
Tribal													
Liking	-	12 75%	01 6.25	01 6.25	-	-	01 6.25	-	-	-	01 6.25	--	16
Disliking	-	--	01 12.5	03 37.5							03 37.5	01 12.5	08
Rural													
Liking	-	08 66.67	03 25.0	--	-	-	-	-	-	-	01 8.33	--	12
Dislking	-	02 25%	02 25%	02 25%	-	-	01 12.50	-	-	-	01 12.50	--	08
Slum													
Liking	-	12 70.59	01 5.88	01 5.88	-	-	02 11.76	-	-	-	01 5.88	--	17
Dislking	-	--	01 12.5	03 37.5							03 37.5	01 12.5	08

Table 4.9 provides information regarding the subject liked and disliked by the respondents. In the tribal area Hindi, Mathematics, Science, Social studies and English were liked by 75.0, 6.25, 6.25, 6.25 and 6.25 percent respondent where as mathematics, Science and English were disliked by 12.50, 37.50 and 50.00 percent respectively.

In the rural area Hindi, Mathematics and English were liked by 66.67, 25.0 and 8.33 percent respondents while Hindi, Mathematics, Science, Social studies and English were disliked by 25.00, 25.00, 25.00, 12.50 and 12.50 percent respondents respectively.

As regards the urban slums it was reported that Hindi, Mathematics, Science, Social studies and English were liked by 70.59, 5.88, 5.88, 11.76 and 5.88 percent respondents while Mathematics, Science and English were disliked by 12.50, 37.50 and 37.50 percent respondents respectively. 12.50 percent respondent reported disliking for a subject other than the enlisted one.

Table 4.10

Cooperation of Teachers in overcoming subject Difficulties

Response / Settlement		Yes	No	Not answered	Total
Tribal	N	45	17	03	65
	%	69.23	26.15	4.62	
Rural	N	27	13	10	50
	%	54.0	26.0	20.0	
Slum	N	12	05	04	21
	%	57.14	23.81	19.05	

Table 4.10 provides information regarding the cooperation of teachers in overcoming subject difficulties. In tribal sect. 69.23 percent respondents reported that they were provided cooperation from their teachers to overcome difficulties while 26.15 percent respondents reported lack of any such cooperation. No response was obtained in 4.62 percent cases.

In the rural area 54.0 percent respondents reported cooperation from their teachers in over coming difficulties while 26.0 percent respondents reported the lack of any such cooperation. However. in 20.0 percent cases no response was obtained.

In the urban slums, 57.14 percent respondents reported that help was being provided to them by teachers in overcoming their difficulties whereas 23.81 percent respondents reported the lack of any such cooperation.In 19.05 percent cases no response was obtained.

Table 4.11

Difficulties faced at home in completing home work

Response / Settlement	No	Yes			Total
		No Guidance	H.Hold work	-ve attitude	
Tribal	45 69.23	04 6.15	12 18.46	04 6.15	65
Rural	37 74%	06 12%	07 14%	--	50
Slum	17 80.95	02 9.52	01 4.76	01 4.76	21

Table 4.11 provides information regarding the difficulties faced at home in completing home work. In the tribal sect 69.23 percent respondents reported that they faced no difficulties in completing home work while the remaining 30.77 percent reported that they had difficulty in completing hom. work out of which 6.15 percent reported the lack of guidance, 18.46 percent involvement in household work and 6.15 percent reported negative attitude of parents towards home work.

In the rural sect 74.0 percent respondents reported no difficulties in completing home work while 26.0 percent reported that they had difficulty in completing home work. Of which 12.0 percent reported lack of guidance 14.0

percent reported their involvement in household work as the reasons of inability to do home work.

In the urban slums, 80.95 percent respondents reported no difficulty in completing home work while 19.05 percent reported some difficulty in completing home work, 9.52percent reported lack of guidance, 4.76 percent reported their involvement in household work and 4.76 percent reported negative attitude of parents as the reasons of their inability to complete home work.

Table 4.12

Assistance provided at home in completing home work.

Response / Settle-ment	No	Yes(Persons)				Total
		Parents	Relative	Neighbour	Friend	
Tribal	49 75.38	08 12.31	04 6.15	04 6.15	--	65
Rural	40 80%	05 10%	03 6%	01 2%	01 2%	50
Slum	14 66.67	03 14.29	02 9.52	--	02 9.52	21

Table 4.12 provides information regarding the assistance provided to the respondents in completing home work. In the tribal sect 75.38 percent respondents reported that at home, no assistance was provided to them in completing home work. The percentage of respondents being helped by parents, relatives and neighbour in completing home work were 12.31, 6.15 and 6.15 respectively.

In the rural sect 80.0 percent respondents reported that no help was provided to them in completing home work. However, 10.0 percent reported that they were helped by parents, 6.0 percent by parents, 2.0 percent by neighbours and 2.0 percent by friends in completing their home work.

In the urban slums, 66.67 percent respondents reported that no help was provided to them whereas 14.29 percent reported that they were helped by their parents in completing their home work, 9.52 percent were helped by their relatives and 9.52 percent were helped by their friends in completing their home work.

Table 4.13

Distance of school from home.

Distance / Settle-ment	Not far away	Far away		Total
		Difficulty in reaching school	no Difficulty in reaching school	
Tribal	49 75.38	13 20%	03 4.62	65
Rural	37 74%	06 12%	07 14%	50
Slum	21 100%	--	--	21

Table 4.13 depicts the distance of school from home. In the tribal area 75.38 percent respondents reported that school was not far away from their residence while in 24.62 percent cases it was far away. Of which 20.0 percent had difficulty in reaching school whereas 4.62 percent respondents had no such difficulty

In the rural area, 74.0 percent respondents report that school was not far away from their residence while in 26.0 percent cases it was reported to be at a distance. 12.0 percent reported that they had difficulty in reaching school while 14.0 percent faced no such difficulty.

As regards the urban slums school was not far off from the residence in case of all the respondents.

Table 4.14

Means of conveyance for school

Conveyance / Settlement		Walking	Bus	Bicycle	Anyother	N.A.	Total
Tribal	N	49	-	-	-	16	65
	%	75.38				24.62	
Rural	N	37	-	7	-	06	50
	%	74.0		14.0		12.00	
Slum	N	21	-	-	-	-	21

Table 4.14 depicts the means of conveyance for school. In the tribal area 75.38 percent respondents reported that they used to reach school on foot while the other 24.62 percent did not respond.

In the rural area 74.0 percent respondents used to go to school walking and 14.0 percent on bicycle while 12.0 percent did not respond.

As regards the urban slums all the 21 respondents used to go to school walking.

Table 4.15

Regularity in attending school & Reasons for irregularity

Settle -ment	Yes	No (Reasons for irregularity)				Total
		Personal	Family	Economic	Not answered	
Tribal	37 56.92	-	24 36.92	04 6.15	-	65
Rural	40 80.0	-	10 20.0	--	-	50
Slum	19 90.48	-	-	-	02 9.52	21

Table 4.15 provides information regarding the regularity of respondents in attending school and reasons for being irregular. In the tribal area 56.92 percent respondents were reported to be regular in attending school 36.92 and 6.15 percent respondents reported family and economic reasons for their irregularity.

In the rural area 80.0 percent respondents were regular in attending school and the remaining 20.0 percent were irregular because of family reasons.

In the slums 90.48 percent respondents were reported to be regular while 9.52 percent were irregular. They however did not mention any reason for their irregularit

Table 4.16

Punctuality in attending schools and reasons for Being late

Response / Settlement	Yes	Personal	Family	Economic	Distance of school	Time unsuit -able	Total
Tribal	37 56.92	-	06 9.23	01 1.54	13 20%	08 12.31	65
Rural	40 80%	-	02 04%	--	06 12%	02 04%	50
Slum	19 90.48%	-	--	--	--	02 9.52	21

Table 4.16 provides information regarding the punctuality of the respondents in attending schools and reasons for being late. In the tribal area 56.92 percent respondents reported that they were punctual in reaching school while 9.23, 1.54, 20.0 and 12.31 percent respondents could not reach school in time because of family, economic reasons, large distance of school from home and unsuitable school timings respectively.

In the rural area 80.0 percent respondents reported that they used to reach school in time while 4.0 percent could not reach school in time because of family reasons, 12.0 percent used to get late because of large distance of school from home and 4.0 percent because of unsuitable time.

Table 4.17

Opinion of Dropout girls about the reactions of various persons Regarding their schools

Persons Settle -ment		Mother	Bather	Brother	Sister	Teacher	Friends
Tribal	Liked	30 46.15	50 76.92	65 100%	65 100%	55 100%	65 100%
	Disliked	33 50.77	--	--	--	--	--
	Can't say	02 3.08	15 23.03	--	--	--	--
	Total	65	65	65	65	65	65
Rural	Liked	27 54%	43 86%	50 100%	50 100%	50 100%	41 32%
	Disliked	23 46%	07 14%	--	--	--	09
	Can't say	--	--	--	--	--	--
	Total	50	50	50	50	50	50
Urban slums	Liked	14 66.67	17 80.95	21	16 76.19	21	21
	Disliked	03 14.29	03 14.29	--	05 23.81	--	--
	Can't say	04 19.05	01 4.76	--	--	--	--
	Total	21	21	21	21	21	21

As regards the urban slums 90.48 percent respondents reported in Table No.4.16 that they were punctual in schooling while 9.52 percent used to get late due to unsuitable school timings.

Table 4.17 depicts the opinion of dropout girls regarding the reactions of various persons whey they were attend -ing school. The persons considered were mother, father, brother, sister, teacher and friends. In the tribal area it was reported that brother, sister teacher and friends liked the respondents schooling in all 65 cases while father liked it in 76.92 percent cases and mother liked it in 46.15 percent cases. In 50.77 percent mother disliked the respondents schooling while in 3.08 and 23.02 percent cases mother and father were undecided regarding their schooling.

In the rural area brother, sister and teacher were reported to like the schooling of the respondents in all 50 cases and it was liked by mother and father in 54.0 and 86.0 percent cases respectively. It was disliked by mother, father, and friends in 46.0, 14.0 and percent cases.

In the slums schooling of the dropout girls was reported to be liked by brother, teacher and friends in 100.0 percent cases and by mother, father and sister in 66.67, 80.95 and 76.19 percent cases. In 14.29, 14.29 and 23.81 percent cases mother, father and sister were reported to dislike it. While 19.05 and 4.76 percent respondents were

undecided regarding the opinion of their mother and father regarding their schooling.

Table 4.18

Occupational/Professional Aspirations of dropout girls

Aspirations / Settlement		Housewife	Re-schooling to be Tr.	Nurse	Sawing work	Not answered	Total
Tribal	N	45 69.23	08 12.31	12 18.46	-	-	65
Rural	N	40 80%	--	--	10 20%	-	50
Slum	N	13 61.9?	02 9.52	03 14.29	03 14.29	-	21

Table 4.18 depicts the occupational/professional aspirations of the dropout girls. In the tribal area 69.23 percent respondents reported that in future they would like to prove to be a successful housewife 18.46 percent aspired for mursing and 12.31 percent for teacher.

In the rural area 80;0 percent reported for housewife and remaining 20.0 percent for tailoring.

In the urban slums responses were recorded for the professions like teacher, nurse, housewife and tailoring. The percentages obtained were 9.52, 14.29, 61.90 and 14.29 respectively.

Table 4.19

Activities most enjoyed by Dropout Girls

Activity / Settlement	Listening to Radio	Watching T.V.	Sports	Reading books	Visiting fairs	Playing with friends	Visiting gardens lakes etc.	Travelling by Rail/ Road	Any other	Total
Tribal	20	02	09	08	10	10	09	08	-	76
	26.32	2.63	11.84	10.53	13.16	13.16	11.84	10.53		
Rural	15	19	02	05	05	07	--	02	--	56
	28.57	33.93	3.57	8.93	8.93	12.50		3.57		
Slum	09	13	01	01	04	--	--	--	--	28
	32.54	46.43	3.57	3.57	14.29					

Table 4.19 depicts the activities most enjoyed by the respondents (dropout girls). The activities for which responses were recorded are listening to radio, watching TV, sports, reading books, visiting fairs, playing with friends, visiting lakes and gardens, travelling by bus and rail. In the tribal area the percentage of responses reported for various enlisted activities were 26.32, 2.63, 11.84, 10.53, 13.1 13.16 ,11.84 and 10.53.

In case of rural area these percentage were 28.57, 33.93, 3.57, 8.93, 8.93, 12.50, 0.00 and 3.57 respectively.

In the urban slums, 32.14, 46.43, 3.57, 3.57, 14.29 percent responses were recorded for the first five activities mentioned above. However, no response was obtained in the last three activities.

Table 4.20

Opinion of Dropout girls regarding the difference made by their parents between Boys and Girls in providing various facilities

Settle ment	Food	Clothing	Toy sports	Books Station -ery	Help in studies	Religious social calculat- ions	Opportunity to partici- pation activity
Tribal							
Yes	28 43.08	12 18.46	24 36.92	12 18.46	08 12.31	--	01 6.15
No	37 56.92	53 81.54	41 63.08	53 81.54	57 87.69	65	61 93.85
Sometime	--	--	--	--	--	--	--
Total	65	65	65	65	65	65	65
Rural							
Yes	03 6%	04 8%	03 6%	07 14%	10 20%	07 14%	06 12%
No	40 80%	37 74%	37 74%	33 66%	30 60%	33 66%	36 72%
Sometime	07 14%	09 18%	10 20%	10 20%	10 20%	10 20%	08 16%
Total	50	50	50	50	50	50	50
Slum							
Yes	09 42.86	11 52.38	08 38.10	06 28.57	12 57.14	21	21
No	08 38.10	03 14.29	10 47.62	13 61.90	05 23.81	--	--
Sometime	03 14.28	07 33.33	03 14.29	02 9.52	04 19.05	--	--
Total	21	21	21	21	21	21	21

Table 4.20 depicts the opinion of dropout girls regarding the difference made by their parents between the boys and girls in providing various facilities to them. The facilities considered were food, clothing, toys/games, stationery, help provided in studies, opportunities provided in participating in religious and social functions and opportunities to participate in other functions. In the tribal area 43.08, 18.46, 36.92, 18.46, 12.31, 0.00 and 6.15 percent respondents reported that their parents differentiated between boys and girls in providing facilities to them while 56.92, 81.54, 87.69, 81.54, 87.70, 100.0 and 93.85 percent respondents reported that their parents did not differentiated between boys and girls.

In the rural area 6.0, 8.0, 6.0, 14.0 ,20.0, 14.0 and 12.0 percent respondents reported that their parents differentiated between boys and girls in providing facilities to them while in 80.0, 74.0, 74.0, 66.0, 60.0, 66.0 and 72.0 percent cases it was reported that no difference was made by parents between boys and girls in providing the various facilities enlisted above. However, 14.0, 18.0, 20.0, 20.0, 20.0, 20.0 and 16.0 percent respondents reported that sometimes their parents differentiated between boys and girls in providing various facilities.

As regards the urban slums, 42.86, 52.38, 38.10, 28.57,57.14, 100.0 and 100.0 percent respondents reported that difference was made by their parents between boys and girls is providing facilities to them while 38.10, 14.29, 47.62, 61.90, 23.81, 0.00 and 0.00 percent reported that no such difference was made by their parents.

However 14.29, 33.33, 14.29,, 9.52, 19.05 0.00 and 0.00 percent respondents reported that sometimes their parents differentiated between boys and girls in providing the enlisted facilities.

TABLE 4.21

Order in the distribution of food at home.

Order / Settlement		Yes	No	Not answered	Total
Tribal	N	8	51	06	65
	%	12.31	78.46	9.23	
Rural	N	05	42	03	50
	[illegible]	10.0	84.0	06.00	
Slum	N	02	13	06	21
	%	9.52	61.9	28.58	

Table 4.21 depicts the order in the distribution of food in the families of the respondents. In the tribal area, 78.46 percent respondents reported that there was no order in the distribution of food while in the families of 12.31 respondents there was an order in the distribution of food. However, 9.23 percent did not respond to this item.

In the rural area, 84.0 percent respondents reported that there was no order in the distribution of food in their families while in 10.0 percent families order in distribution of food was reported. 6.0 percent did not respond.

In the slums, in 61.90 percent families no order was reported but in 9.52 percent families order in the distribution of food was reported. However, 28.58 percent did not respond.

Table 4.22

Person eating first and last

Settlement		Father	Brother	Elders	Youngsters	Children	Mother	Any other	Total
Tribal-	First	06 75%	--	--	02 25%	--	--	--	08
	Last	--	--	--	--	--	08 100%	--	08
Rural-	First	04 80%	01 20%	--	--	--	--	--	C5
	Last	--	--	--	--	--	05 100%	--	05
Slum	First	02 100%	--	--	--	--	--	--	02
	Last	--	--	--	--	--	02 100%	--	02

Table 4.22 provides information regarding the person eating first and last in the families of the respondents. In the tribal area of the 8 responses obtained, 6 reported father and 2 youngsters as the persons to eat first In all 8 cases mother was the last to eat.

In the rural area out of the 5 responses, 4 reported father and 1 brother as the first to eat. Here again in all 5 cases mother was last to eat.

In the slums in both the cases father was the first to eat and mother was the last to eat.

Table 4.23 provides information regarding the distribution of work among the family members. The activities considered were cooking, cleaning utensils, dusting, washing clothes, shopping, care of children, care of the sick, care of the old, fetching water, fetching fodder, fuel fetching and making cow dung cakes, cattle rearing, cattle grazing, agriculture work and cottage industry.

In the tribal area the female contribution in the enlisted activities was of reported to be 61.9, 57.14, 39.52, 31.43, 7.56, 40.19, 44.88 [illegible] 73.08, 40.0 and [illegible] percent [illegible] males [illegible] 0.00, 0.00, [illegible] 28.08, 35.38, 2.97, 16.67, 15.38, 60.0 and 50.0 percent respectively. As regards the children, in case of girls these percentages were reported to be 38.09, 40.95, 33.06, 16.43, 2.59, 44.86, 13.93, 15.38, 26.71, 9.23, 48.51, 8.33, 11.54, 0.00 and 0.00 and in case of boys these percentages were reported to be 0.00, 0.00, 18.55, 27.86, 39.65, 5.61, 4.92, 3.42, 15.75, 35.38, 5.94, 11.11, 50.0 ,0.00 and 0.00 for each of the activity enlisted above.

In the rural area females were reported to contribute to the extent of 52.87, 51.61, 35.13, 29.51, 3.00, 35.78, 26.13, 30.1, 18.48, 13.58, 61.54, 42.[illegible], 17.46 [illegible] and [illegible] percent respectively in each of the activities enlisted above and the contribution of males

was reported to be 0.00, 1.07, 4.05, 18.85, 49.0, 21.1, 21.62, 22.33, 25.0, 49.38, 2.47, 37.04, 39.51, 53.33 and 22.22 percent. The contribution of girls was reported to be 47.13, 46.24, 58.11, 32.79, 2.00, 21.1, 34.23, 27.18, 11,95, 8.64, 35.38, 20.37, 9.52, 0.00 and 16.67 percent and in case of boys these percentages were reported to be 0.00, 1.07, 2.70, 18.85, 46.00, 22.02, 18.02, 20.39, 44.56, 28.39, 0.00, 0.00, 36.51, 0.00 and 0.00 for the above stated activities.

In case of urban slums the female contribution was reported to be 52.63, 52.78, 47.22, 23.94, 0.00, 41.46, 34.04, 37.78, 11.11, 11.11, 62.50, 37.14, 17.65, 0.00 and 53.85 percent and the male contribution was reported to be 2.63, 0.00, 5.56, 25.35, 48.47, 7.32, 36.17, 28.89, 27.92, 44.44, 0.00, 22.86, 35.29, 0.00 and 0.00 percent for the various activities stated above. So far as the children are concerned the girls' contribution was reported to be 44.74, 47.22, 44.44, 23.94, 0.00, 46.34, 25.53, 26.67, 14.81, 3.70, 35.50, 22.86, 11.76, 0.00 and 46.15 percent and the boys' contribution was reported to be 0.00, 0.00, 2.78, 26.76, 51.43, 4.88, 4.25, 6.67, 48.15, 40.74, 0.00, 17.14, 35.29, 0.00, and 0.00 percent respectively.

Table 4.24

Help provided by Dropout Girl in various Household Activities

Activities Settlement		Fetching water	Collect wood	Collect fooder	Rear ing	To make cow dung cake	Care of catt -el	Cattle graz- ing	Make food wash cloth	Other Home work	Economic work	Any other	Total
Tribal	N	56	13	11	13	17	11	08	13	03	03	--	148
		37.84	8.78	7.43	8.78	11.49	7.43	05.41	8.78	2.03	2.03		
Rural	N	43	22	07	09	07	07	08	08	07	04	--	122
		35.25	18.03	5.74	7.38	05.74	5.74	6.56	6.56	5.74	3.28		
Slum	N	02	--	--	07	--	02	--	11	03	03	--	28
		7.14			25.0		7.14		39.29	10.71	10.71		

Table 4.24 depicts the help provided by the dropout girls in the various household activities. The activities considered were fetching water, fetching fuel, fetching fodder, care of the siblings, making of cowdung cakes, cattle rearing, cattle grazing, cooking and washing clothes, other household work and labour. In the tribal area the contribution of the respondents was reported to be 37.84, 8.78, 7.43, 8.78, 11.49, 7.43, 5.40, 8.78, 2.03 and 2.03 percent respectively.

In the rural area the contribution of the respondents was reported to be 35.24, 18.03, 5.74, 7.38, 5.74, 5.74, 6.56, 6.56, 5.74 and 3.28 percent in case of each of the activity mentioned above.

As regards the urban slums the involvement of the respondents in various activities was reported to be 7.14, 0.00, 0.00, 25.0, 0.00, 7.14, 0.00, 39.29, 10.71 and 10.71 percent respectively.

Table 4.25

Diseases/Disability among Dropout Girls

Disease disability / Settlement	TB	Polio	Chicken pox	Malaria	Jaundice	Scabies	Asthama	Skin disaster	Any other disease	No disease	Total
Tribal	--	--	--	05 7.69	--	--	--	--	--	60 92.31	65
Rural	--	--	--	02 4%	01 2%	--	--	--	--	47 94.0%	50
Slum	--	--	--	03 14.29	--	--	--	02 9.52	-	16 76.19	21

Table 4.25 provides information regarding the disease/disability among the dropout girls. In the tribal area 92.31 percent girls were reported to be healthy i.e. were not suffering from any disease while 7.69 percent were reported to be suffering from malaria.

In the rural area 94.0 percent girls were reported to be not suffering from any disease while 4.0 percent were reported to be suffering from malaria and 2.0 percent from jaundice.

As regards the urban slums 76.19 percent girls were reported to be healthy while 14.29 percent were reported to be suffering from malaria and 9.52 percent from skin diseases.

Table 4.26

Treatment provided by parents

Treatment / Settlement	Govt. hospital	Private doctor	Mini Dispensary	Vaidya	Hakim	Quacks	Total
Tribal	--	02 40%	--	--	--	03 60%	05
Rural	--	03 100%	--	--	--	--	03
Slum	01 20%	01 20%	--	--	03 60.0%	--	05

Table 4.26 provides information regarding the treatment provided by parents in case of the sick respondents. In the tribal area out of 5 sick respondents 3 reported that they were taken by their parents to quacks while 2 reported that they were taken to private doctor.

In the rural area in case of all the 3 diseased respondents private doctor was consulted.

In the slums hakim was consulted in case of 3 of the respondents while a private doctor and a doctor of the government hospital were consulted in each of the remaining two respondents.

C H A P T E R - V

NON - ENTRANT GIRLS

CHAPTER - V

NON ENTRANT GIRLS

In order to collect information regarding the non-entrant girls, schedule GS 3.4 was used. Information on this schedule was collected from the girls of age group of 6-14 years of the surveyed households and which have neve attended schools.

The schedule provides information regarding variou aspects of the non-entrant girl-

Personal- her name, age, birth number, her likings, dislikin future aspiration ,her opinion regarding the equality of sexes.

Educational- her level of literacy and numeracy and the person who helped her to read, write and count, her feelings on seeing peer group going to school.

Family- Her parents attitude towards her and her brothers, t distribution of work at her home, her involvement in various household chores, order in eating at her home.

Table 5.1

Reasons for not going to school

Reasons / Settle-ment		Economic	Social	Educational	Any other family reasons	Total
Tribal	N	41	11	27	39	118
	%	34.74	9.32	22.88	33.05	
Rural	N	37	57	09	34	137
	%	27.01	41.6	6.57	24.82	
Slum	N					
	%					

Table 5.1 provides information regarding the reasons as to why the girls are not enrolled in schools. In the tribal sect total 118 responses were obtained of which 34.74 percent reported economic factors, 9.32 percent reported social factor and 22.88 percent reported educational factors. Remaining 33.05 percent reported family reasons other than the enlisted one.

In the rural sect 137 responses were reported. 27.01 percent of which mentioned economic factor, 41.60 percent mentioned social factor and 6.57 percent mentioned educational factor as the reasons for the non-enrolment in schools. 24.82 percent mentioned other family reasons for the non-enrolment.

In the urban slums no non-entrant case was reported in the surveyed families.

Table 5.2

Desire of Non-entrant girls regarding schooling and Discussion with Parents Regarding it

Settlement		Desire for Schooling			Discussion with parents		
		Yes	No	Total	Yes	No	Total
Tribal	N	44	32	76	23	21	44
	%	57.89	42.11		52.27	47.73	
Rural	N	44	38	82	28	16	44
	%	53.66	46.34		63.64	36.36	
Slum	N						
	%						

Table 5.2 depicts the desire of the non entrant girls regarding schooling. In the tribal area 57.89 percent girls reported that they desired to go to school. Of the 57.89 percent girls who desired to go to school, 52.27 percent expressed their desire to their parents while 47.73 percent did not.

In the rural area 53.66 percent girls reported that they have a desire to join school with 46.34 percent did not express any such desire. 63.64 percent of the girls who wished to join school, talked to their parents regarding it while 36.36 percent did not discussed the matter with their parents.

Table 5.3

Feelings, on seeing peer group going to school

Feeling / Settle- ment		I, too must go	I donot know	Donot feel like going	Total
Tribal	N	28	32	16	76
	%	36.84	42.12	21.05	
Rural	N	28	48	07	82
	%	34.15	58.54	8.54	
Slum	N				
	%				

Table 5.3 depicts the feelings of the non entrant girls on seeing their peer group going to school. In the tribal sect 36.84 percent respondents reported that they felt that even they should join school, 21.05 percent reported that they do not fell like joining school. However 42.1£ percent respondents could not express their feelings.

In the rural sect 34.15 percent girls reported that they too feel like joining school, 8.54 percent reporte that they do not feel like joining school while 57.32 percent were unable to express their feelings.

Table 5.4

Parents attitude towards schooling of their daughters

Attitude / Settlement		Willingness	Unwillingness					Not answered	Total
			No school	Not interested	Household activities	Economic	Not mentioned		
Tribal	N	44	01	02	06	06	-	17	76
	%	57.89	1.32	2.63	7.89	7.89		22.37	
Rural	N	29	--	06	16	08	20	03	82
	%	35.36		7.32	19.51	9.76	24.39	3.66	
Slum	N								
	%								

Table 5.4 depicts the parents attitude regarding the schooling of their daughters. In the tribal sect 57.89 percent respondents reported that their parents were willing to send their daughters to school, 22.37 percent did not answer to the item while the remaining respondents reported the unwillingness of their parents towards their schooling. The reasons reported were-non availability of school in 1.32 percent cases, lack of interest in 2.63 percent cases, household activities in 7.89 percent cases, and poor economic condition in 7.89 percent cases.

In the rural sect 35.36 percent respondents reported the willingness of their parents regarding the schooling of their daughters, 3.66 percent respondents did not answered while the remaining respondents reported their parents unwillingness. The reasons provided were lack of interest in 7.32 percent cases, household activities in 19. percent cases, poor economic condition in 9.76 percent cases. In 24.39 percent cases reason was not mentioned.

Table 5.5

LEVEL OF LITERACY

Literacy level / Settlement		Capability to read and write: Yes — Capability to write her name: Yes — Person who taught reading/writing: Mother	Brother or sister	Teacher	Neighbour	Father	Not mentioned	Capability to write her name: No	Total	Capability to read and write: No	Total
Tribal	N	-	-	-	-	-	-			76	76
	%									100.0 %	
Rural	N	-	-	04	03	-	08	15	30	52	82
	%			4.85	3.66		9.76	18.29	36.59	63.41	
Slum	N										
	%										

Table 5.5 provides information regarding the level of literacy of the non-entrant girls. In the tribal sect all the interviewed girls reported their inability to read and write.

In the rural area 63.41 percent respondents reported their inability in read and write while 36.59 percent reported their inability for it. Half of them are unable to write their name while the other half are able to do it. 4.88 percent reported that teacher taught them to read/write, while neighbour was reported to taught reading/writing in 3.66 percent cases. However, 9.76 percent did not mention the person who taught them reading/writing.

Table 5.6

Level of Neumeracy

Settlement / Level of numeracy		Tribal N	Tribal %	Rural N	Rural %	Slum
Capability to count	Yes	18	23.68	30	36.59	
	No	58	76.31	52	63.41	
	Total	76		82		
Level of counting	0-50	18	21.68	25	30.49	
	51-100	--		05	6.1	
	Above	--		--		
	Total	18		30	36.59	
Person who taught counting	Teacher/ Instructor	08	10.53	19	23.17	
	Brother Sister	01	1.31	04	4.88	
	Friend	07	9.21	04	4.88	
	Parents	02	2.63	03	3.66	
	Total	18		30	36.58	

Table 5.6 depicts the level of numeracy of the non-entrant girls. In the tribal sect 23.68 percent respondents reported their ability to count while 76.3% percent were unable to count. All the 23.68 percent girls could count between 0-50 .In 10.53 percent cases teacher/ instructor taught counting, in 1.31 percent cases brother/ sister taught counting while in 9.21 and 2.63 percent cases friends and parents were the persons to teach counting, respectively.

In the rural area, it was reported that 36.59 percent girls knew counting while 63.41 percent did not 30.49 percent reported that they could count till 50 while 6.10 percent could count between 51-100. Teacher/instructor brother/sister, friend and parents taught counting in 23.17 4.88, 4.88 and 3.66 percent cases respectively.

Activities / Settlement		Listening to Radio	Watching T.V.	Playing Games	Visit to Fair	Playing with friends	Going for Picnic	Touring	Total
Tribal	N	18	01	16	13	44	07	03	102
	%	17.65	0.98	15.69	12.75	43.14	6.86	2.94	
Rural	N	25	09	09	35	41	05	--	125
	%	20.0	7.2	7.2	28.0	32.80	4.8		
Slum	N								
	%								

Table 5.7 provides information regarding the activities most enjoyed by the respondents. The activities considered were listening to radio, watching TV, playing games, visit to fare, playing with friends, going to picnic, touring. In the tribal area 102 responses were obtained of which 17.65, 0.98, 15.69, 10.78, 43.14, 6.86 and 2.94 percent responses were obtained in case of each of the activities mentioned above.

In the rural area total 125 responses were recorded of which 20.0, 7.2, 7.20, 28.0, 40.0, 4.80 percent responses were recorded for each of the enlisted activities respectively.

Table 5.8

Future Aspirations of Non-Entrant Girls

Aspirat -ions / Settle-ment		Teacher	House wife	Govt. servant	Cannot say	Agriculture activities	Tailoring	T[illegible]
Tribal	N	08	08	05	52	02	01	7[illegible]
	%	10.53	10.53	6.58	68.42	2.63	1.32	
Rural	N	16	25	04	30	--	07	8[illegible]
	%	19.51	30.49	4.88	36.59	--	8.54	
Slum	N							
	%							

Table 5.8 depicts the future aspirations of the non-entrant girls. In the tribal area 10.53 percent respondents reported that they would like to become teacher, 10.53 percent reported for housewife, 6.58 percent for government job, 1.32 percent for tailoring and 2.63 percent reported that they would like to be involved in agriculture work. However, 68.42 percent respondent were uncertain about their future aspirations.

In the rural area the percentage of respondents who reported regarding teaching, housewife, government job, agriculture work and tailoring were 19.51, 30.49, 4.88, 0.00 and 8.54 respectively. However, 36.59 percent respondents were uncertain about their future aspirations.

Table 5.9

Willingness towards organization of Programmes

Programmes / Settlement		Literacy classes	Income yielding work	Hobby classes	Education regarding Nutrition	Any other	No Response	Total
Tribal	N	20	17	--	--	05	34	76
	%	26.31	22.37			6.58	44.74	
Rural	N	28	06	06	23	--	19	82
	%	34.15	7.32	7.32	28.05		23.17	
Slum	N							
	%							

Table 5.9 depicts the willingness of respondents towards the organization of various programmes. The respondents willingness was recorded for the following programmes- Literacy classes, income yielding work, hobby classes, education regarding nutrition and any other than the enlisted ones. In the tribal area 26.31, 22.37, 0.00, 0.00 and 6.58 percent respondents reported in favour of the enlisted activities whereas 44.74 percent respondents did not reply.

In the rural area 34.15, 7.32, 7.32, 28.05 and 0.00 percent responses were recorded in favour of the enlisted activities. However, 23.17 percent respondents did not reply.

Difference made by Parents between Boys & Girls in Providing Facilities

Facilities / Settlement		Food	Clothing	Toys/ Games	Stationery	Help provided in studies	Opportunities for participation in religious & social functions	Opportunities provided for participation in other functions
Tribal	Y	04 (5.26)	04 (5.26)	03 (3.95)	02 (2.63)	07 (9.21)	11 (14.47)	10 (13.16)
	N	62 (81.58)	62 (81.58)	56 (73.68)	58 (76.32)	60 (78.95)	60 (78.95)	60 (78.95)
	S	10 (13.16)	10 (13.16)	17 (22.37)	16 (21.05)	09 (11.84)	05 (06.58)	06 (7.89)
	Total	76	76	76	76	76	76	76
Rural	Y	06 (7.32)	05 (6.1)	03 (3.66)	05 (6.1)	08 (9.76)	10 (12.19)	12 (14.63)
	N	66 (80.49)	67 (81.71)	63 (76.83)	65 (79.27)	61 (74.39)	48 (58.54)	50 (60.98)
	S	10 (12.19)	10 (12.19)	16 (19.51)	12 (14.63)	13 (15.85)	24 (29.27)	20 (24.39)
	Total	82	82	82	82	82	82	82
Slum	Y							
	N							
	S							
	Total							

Table 5.10 depicts the difference made by parents between boys and girls in providing facilities. The facilities considered were food, clothings, toys/games, stationery, help in studies, opportunities provided to attend religious and social functions and opportunities provided to participate in other activities.

In the tribal area 5.26, 5.26, 3.95, 2.63, 9.21, 14.47 and 13.16 percent respondents reported that difference was made by their parents between boys and girls in providing the enlisted facilities whereas 81.58, 81.58, 73.68, 76.32, 78.95, 78.95 and 78.95 percent respondents reported that no difference was made by their parents with respect to the enlisted facilities. However, 13.16, 13.16, 22.37, 21.05, 11.84, 6.58 and 7.89 percent respondents reported that sometimes their parents did make a difference between boys and girls in providing the enlisted facilities.

In case of rural area, 7.32, 6.10, 3.66, 6.10, 9.76, 12.19 and 14.63 percent respondents reported that their parents made a difference between boys and girls with respect to the facilities mentioned above whereas 80.49, 81.71, 76.83, 79.27, 74.39, 58.54 and 60.98 percent respondents reported that no such difference was made by their parents. However, 12.19, 12.19, 19.51, 14.63, 15.85, 29.27 and 24.39 percent respondents reported that sometimes such difference was made by their parents.

Table 5.11

Order in eating food at home and Person eating First and last

Order in eating / Settlement		No	Yes	Person eating first				Person eating last				Total
				Father	Mother	Boys	Girls	Father	Mother	Boys	Girls	
Tribal	N	73	03	03	-	-	-	-	03	-	-	76
	%	96.05	3.95	3.95					3.95			
Rural	N	79	03	03	-	-	-	-	03	-	-	82
	%	96.34	3.66	3.66					3.66			
Slum	N											
	%											

Table 5.11 depicts the order in eating at home. In the tribal area, 96.05 percent respondents reported that there was no order in eating at their home while 3.95 percent reported existence of order in eating. In such families father was the first to eat and mother was the last to eat.

In the rural area no order was there in eating at home in case of 96.34 percent respondents whereas in 3.66 percent cases an order in eating was there. In these families father was the first to eat and mother was the last to eat.

Table 5.12

Help provided by Non-entrant in House-hold activities

Activities / Settlement		Fetching water	Fetching fuel	Fetching fodder	Care of siblings	Making cow dung cakes	cattle rear-ing	cattle graz-ing	cooking washing clothes	cottage Ind.	Total
Tribal	N	62	62	55	54	47	50	54	47	14	445
	%	(13.93)	(13.93)	(12.36)	(12.13)	(10.56)	(11.24)	(12.13)	(10.56)	(3.15)	
Rural	N	78	75	44	55	41	24	44	65	--	426
	%	18.31	(17.61)	(10.33)	(12.91)	(9.62)	(5.63)	(10.33)	(15.26)		
Slum	N										
	%										

Table 5.12 depicts the involvement of the respondents in various household activities. The activities for which the responses were recorded were - fetching water, fetching fuel, fetching fodder, care of siblings, making cow dung cakes, cattle rearing, cattle grazing, cooking and washing clothes, cottage industries and working as daily wager. In the tribal area the percentages recorded with respect to the enlisted activities are 13.93, 13.93, 12.36, 12.13, 10.56, 11.35, 12.13, 10.56, 3.15 and 0.00 respectively.

In case of rural area 18.31, 17.60, 10.33, 12.91, 9.62, 5.63, 10.33, 15.26, 0.00 and 0.00 percent responses were recorded in case of each of the activities listed above.

Table 5.13 depicts the distribution of work among the family members of the respondents. The activities considered were cooking, cleaning utensils, dusting, washing clothes, shopping, care of the children, care of the sick, care of the old, fetching water, fetching fodder, fetching fuel and making cow dung cakes, cattle rearing, cattle grazing, agriculture work and cottage industry.

In the tribal area the female contribution was reported to be to the extent of 58.82, 48.59, 41.45, 25.99 9.73, 35.80, 36.75, 31.70, 31.39, 15.24, 39.00, 27.05, 7.76, 20.69 and 0.00 percent whereas that of male was reported to be 0.00, 0.00, 8.55, 25.99, 43.36, 13.07, 24.70, 23.78, 16.79, 37.14, 10.31, 40.16, 11.21, 24.14 and 100.0 percent. In case of children the contribution of girls was reported to be 41.18, 51.41 42.10, 23.73 12.39, 36.36, 25.90, 24.39 23.36, 13.33, 42.00 17.21, 13.79 31.03 and 0.00 percent and that of boys was reported to be 0.00, 0.00, 7.89, 24.29, 34.51, 14.77, 12.65, 20.12 28.47, 34.29, 9.28, 15.57, 7.24, 24.14 and 0.00 percent respectively.

In the rural area the female contribution was reported to be 61.72, 60.58, 35.83, 30.77, 8.33, 37.07, 34.64, 38.34, 35.78, 31.34, 46.59, 39.66, 31.34, 31.48 and 0.00 percent while that of male was reported to be 0.00, 0.00, 10.83, 27.27, 39.74, 14.66, 10.11, 20.30, 15.60, 31.34, 7.95, 22.41, 29.85, 35.18 and 0.00 percent respectively.

In case of children the girls contribution was reported to be 39.28, 39.42, 39.17, 25.87, 10.90, 42.24, 40.16, 31.58, 38.53, 10.45, 32.95, 20.69, 10.45, 20.31 and 0.00 percent and that of boys was reported to be 0.00, 0.00, 14.17, 16.00 41.02, 6.03, 7.09, 9.77, 10.09, 26.86, 12.50, 17.24, 28.36, 12.96 and 0.00 percent in case of each of the activities enlisted above.

Table 5.14

Disease/Disability Among girls

Settle -ment		Yes	No	Total	Disability chronic fever	Total
Tribal	N	68	08	76	08	08
	%	89.47	10.53		10.53	10.53
Rural	N	80	02	82	02	02
	%	97.56	2.44		2.44	2.44
Slum	N					
	%					

Table 5.14 provides information regarding the disease, disability among the respondents. In the tribal area 89.47 percent respondents reported that they were not suffering from any disease/disability while 10.53 percent respondents reported that they were suffering from chronic fever.

In the rural area 97.56 percent respondents reported that they w re not suffering from any disease/ disability while 2.44 percent respondents were reported to be suffering from chronic fever.

Table 5.15

Opinion of Non-entrants, Regarding Equality of sexes

		I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Tribal	A	11 14.47	07 9.21	03 3.95	04 5.26	05 6.58	03 3.95	07 9.21	03 3.95	03 3.95	08 10.53	04 5.26	02 2.63
	U	61 80.26	63 82.89	68 89.47	66 86.84	64 84.21	70 92.1	62 81.58	68 89.47	67 88.16	64 84.21	70 92.1	67 88.16
	D	04 5.26	06 7.89	05 6.58	06 7.89	07 9.21	03 3.95	07 9.21	05 6.58	06 7.89	04 5.26	02 2.63	07 9.21
	T	76	76	76	76	76	76	76	76	76	76	76	76
Rural	A	78 95.12	74 90.24	79 96.34	79 96.34	80 97.56	76 92.68	74 90.24	77 93.9	73 89.02	79 96.34	71 86.59	72 87.80
	U	04 4.88	08 9.75	01 1.22	01 1.22	02 2.44	06 7.32	06 7.32	02 2.44	08 9.75	01 1.22	10 12.19	09 10.98
	D	--	--	02 2.44	02 2.44	--	--	02 2.44	03 3.66	01 1.22	02 2.44	01 1.22	01 1.22
	T	82	82	82	82	82	82	82	82	82	82	82	82
Slum	A												
	U												
	D												
	T												

Table 5.15 depicts the opinion of non-entrant girls regarding the equality of sexes. Their opinion were recorded with respect to the following statements :

i) Boys and girls require equal education.

ii) There should be equal distribution of duties and responsibilities between boys and girls.

iii) Boys and girls require similar food.

iv) Same health and medical care should be provided to boys and girls.

v) Equal freedom should be provided to boys and girls.

vi) Equal time for play should be provided to boys and girls.

vii) Boys and girls can perform all tasks with equal efficiency.

viii) Similar education should be provided to boys and girls regarding care of siblings, cookings and medical skills.

ix) All occupations are equally appropriate for males and females.

x) Same salary for same work should be provided to males and females.

xi) Males and females can carry out every responsibility with equal efficiency.

xii) Boys and girls possess similar intelligence and talents.

In the tribal area the percentage of respondents which agreed with these statements were 14.47, 9.21, 3.95, 5.26, 6.58, 3.95, 9.21, 3.95, 10.53, 5.26 and 2.63 whereas percentage of those which disagreed were 5.26, 7.89, 6.58, 7.89, 9.21, 3.95, 9.21, 3.95, 9.21, 6.58, 7.89, 5.26, 2.63 and 9.21 respectively. However, 80.26,82.89, 89.47, 86.84, 84.21,92.10, 81.58, 89.47, 88.16, 84.21, 92.10 and 88.16 percent respondents were undecided so far as these statements are concerned.

In case of the rural area the percentages of respondents which agreed with these statements are 95.12, 90.24, 96.34, 96.34, 97.56, 92.68, 90.24, 93.90, 89.02, 96.34, 86.58 and 87.80 respectively and the percentages of respondents which disagreed were 0.00, 0.00, 2.44, 2.44, 0.00, 2.44, 3.66, 1.22, 2.44, 1.22, and 1.22. However 4.88 9.76, 1.22, 1.22, 2.44, 7.32, 7.32, 2.44, 9.76, 1.22, 12.1 and 10.95 percent respondents were undecided.

SUGGESTIONS FOR LOWERING DOWN THE RATE OF DROPOUTS WITH RESPECT TO GIRLS.

Tribal :

In the tribal area the teachers and heads of the institutions were of the opinion that the following measures could be taken to lower down the dropout rate among girls :

Administrative-

- Economic status of parents and teachers should be improved.
- Jobs should be provided to the educated girls of the villages.
- Scholarships should be awarded to the regular and punctual students.
- Free uniform and stationery should be provided to the poor girls.

Educational-

- Parents should be contacted and importance of education in general and that of girls in particular should be explained to them.
- Educational compaign should be launched.

Social-

- Child labour should be banned.
- Early marriages should be checked.

Rural-

The following measures could be taken to lower down the dropout rate among rural girls.

Administrative

- Jobs should be made available to the educated girls of the villages.
- More girls schools should be opened.
- Female teachers should be appointed in girls schools.
- Night classes should be opened exclusively for girls.
- Free uniform and stationery should be provided to the poor girls.

Educational

- Educational campaigns should be launched.
- The teachers should come forward to solve the educational problems of dropout girls.

Social

- Girls should be motivatedfor schooling be awarding scholarships to the punctual and regular students.
- Parents should be contacted and convinced to send their daughter to school regularly.

Urban Slums :

The teachers and heads of the institutions were of the opinion that the following measures could be taken to lower down the dropout rate among girls.

Administrative

- Free education should be provided to the girls.

Educational

Importance of education should be explained to the girls.

Social :

- The reasons for dropouts should be traced and the girls should be helped to solve their problems.
- Parents should be contacted and convinced to send their daughters to schools.
- Society should be made aware regarding the importance of girls education.

Suggestions for Improving Attendance of Girls:

The teachers and heads of institutions of tribal, rural and urban slums suggested the following measures which could be taken in order to improve the attendance of girls-

Tribal :

Administrative :

- Hostel facilities should be provided to the girls so that girls for which school is at a distance may be regular.
- Conveyance should be made available to those girls for which school is at a distance.
- Vocational education (tailoring, handicraft) should be provided to the girls so that they may be attracted to come regularly to school.
- Scholarships, certificates, etc. should be provided to girls who are regular.
- Fee meals, instructional materials, free uniform etc. should be provided.

Social :

- Girls should be motivated to be regular in school.
- Parents should be contacted and importance of regularity should be explained to them.

Rural

Administrative

- Female teachers should be appointed in girls schools.

- Home science must be introduced in schools.

- Educational compaign should be launched.

- Separate schools for girls should be opened.

- Necessary physical facilities must be provided in schools.

- If a student is absent for a week then the teacher must visit her residence and inquire about her.

Educational

- Parent teacher meeting should be organised in the schools to discuss the solution regarding various problems of the girls.

- Orientation of teachers

- The teacher should pay individual attention to each student especially the weak ones and must deal with them politely.

- Education must be made interesting and more job oriented.

- The teacher must try to establish a good rapport with the students and try to solve their problems.

Social

- Parents should be contacted and convinced to send their daughters regularly to school.

- The parents should be asked not to overburden the girls by household activities so that they may be regular in studies.

Urban slums:

Administrative:

- T.V. transmission should be banned during school hours.

Educational:

- The girls should be well informed about the importance of education in life.
- Teaching should be made more interesting and effective.
- Education should be made more practical.

Social:

- Parents should be contacted and the importance of regularity must be explained to them.
- Teacher must come forward to help the girls who are irregular in solving their problems.

SUGGESTIONS FOR INCREASE IN THE ENROLMENT NUMBER OF GIRLS:

The teachers and heads of institutions of tribal, rural and urban slums suggested the following measured which could be taken to increase the enrolment number of girls-

Tribal:

Administration:

- Girls hostels should be opened at Panchayat Samiti level.
- Mid day meals, free uniforms and stationary should be provided to girls so that girls may not remain out of school because of the economic factor.
- Enrolment missions should be launched.

Educational:

- Literacy mission should be launched.

- Co-curricular activities should be increased in the school so that children are attracted to seek admission in schools.

Social:

- Parents should be contacted and convinced to send their daughters to school for their betterment.

- Girl child education compaign should be launched.

Rural

Administrative:

- Surveys should be conducted so as to obtain information regarding the number of out of school girls.

- Mid day meals, free uniform and stationery should be provided in schools.

- Those parents who do not send their children to school should be penallized.

- Separate schools for girls should be opened.

- Female teachers should be appointed in girls schools.

- Evening classes should be conducted exclusively for girls.

- Regional teachers should be appointed.

- NFE centres should be opened.

- Necessary physical facilities should be provided in the schools.

- One female worker should be appointed to bring children from home.

Educational :

- Enrolment mission should be launched.
- Ideal teacher pupil ratio should be maintained in each class.
- School envitonment should be improved.
- Nukkad Nataks, puppet shows should be organized for conveying the message of importance of education for girls.

Social:

- Social evils like child marriages, purdah pratha should be eradicated.

Urban slums:

Administrative:

- Vocational education should be provided in girls schools.
- Free uniform, stationery, mid day meals should be provided to girls.
- Provision should be made for equal participation of women in National, Political and Social Affairs.

Social:

- Develop awareness among women regarding the importance of education for girls.
- Efforts must be made to bridge the gap between community and school.

CHAPTER - VI

EQUALITY OF SEXES

CHAPTER - VI

EQUALITY OF SEXES

This chapter deals with the opinion of parents, teachers, school going girls and dropout girls of all the three sects, i.e., tribal, rural and urban slums regarding the equality of sexes. In this respect opinion of parents and teachers was recorded on three items- importance of girls education, reason for girl child droping out of school and equality of sexes while that of the school going girls and dropout girls was recorded on the item of equality of sexes.

The item regarding the reasons for girl child droping out of school comprised of the following statements :

- Inability of parents to bear the educational expenditure of girls.
- Parents require their help in parental occupation.
- Non-conducive school environment.
- Negative attitude of community towards girls' education.
- Improper teacher pupil ratio
- One teacher for more than one class
- Non-suitability of school timings for girls.
- Unawareness of the community with educational benefits.
- Illiteracy among rural community.
- Dissatisfaction of community with regard to education.
- Prevalence of childhood marriage.

- Inavailability of separate schools for girls.
- Disliking of parents towards girls being taught by male teachers.
- Care of siblings
- Inavailability of schools within the catchment are

The item regarding Importance of Girls' Education constituted of the following questions -

- Will education help the rural girl in time of her distress?
- Do the educated girls avoid tedious jobs.
- Does education helps rural girls to utilize their leisure time?
- Do educated girls have no faith in old values?
- Does education help girls to make a better house wife?
- Will education help in tracing/getting a better match for girls?
- Will educated girls take interest in improving general condition of the village?

Whereas the following statements constituted the item regarding Equality of Sexes.

- Boys and girls require equal education.
- There should be equal distribution of duties and responsibilities between boys and girls.
- Boys and girls require same type of food.
- Similar medical care should be provided to boys and girls.
- Equal freedom should be provided to boys and girls.

- Boys and girls should be given equal opportunities, for participation in games.
- Boys and girls can perform all tasks with equal efficiency.
- Training regarding care of siblings, cooking, medical skills should be provided to boys and girls.
- All professions are equally good for boys as well as girls.
- There should be provision of same salary for same work irrespective of sex differences.
- Females and males can bear all responsibilities with equal efficiency.
- Husband and wife should take all decisions collectively.
- Boys and girls are equally intelligent and talented.

Responses of all the interviewers were recorded on three point scale (agree, undecided and disagree) for each statement of all the above mentioned items.

Table 6.1 depicts the opinion of regarding the equality of sexes. The opinion of was recorded with respect to thirteen statements related to this issue. The statements were:

i) Boys and girls require equal education.

ii) There must be equal distribution of duties and responsibilities between boys and girls.

iii) Boys and girls require same type of food.

iv) Similar medical care must be provided to boys and girls.

v) Equal freedom must be provided to boys and girls.

vi) Boys and girls should be given equal opportunities for games.

vii) Boys and girls can perform all tasks equally well.

viii) Training regarding care of siblings, cooking, medical skills should be provided to boys and girls.

ix) All professions are equally good for boys as well as girls.

x) There should be provision of same salary for same work irrespective of sex difference.

xi) Females and males can bear all responsibilities with equal efficiency.

xii) Husband and wife should take all decisions collectively.

xiii) Boys and girls are equally intelligent and talented.

Detailed analysis of responses with respect to each statement reveals that in the tribal area 93.00, 84.5, 93.50,

96.50, 81.50, 86.00, 86.00, 94.50, 83.50, 92.50, 88.50, 92.50 and 74.00 percent respondents agreed while 4.00, 12.50, 0.00, 0.00, 16.00, 10.50, 11.00, 4.00, 12.50, 5.20, 8.00 ,6.00 and 22.00 percent disagreed with the above statements. However, 3.00, 3.00, 6.50, 3.50, 2.50, 3.50, 3.00, 1.50, 4.00, 2.00, 3.50, 1.50, and 4.00 percent respondents were undecided on these statements.

In the rural area opinion of respondents on the twelve statements reveal that 91.66, 93.23, 96.82, 93.75, 84.37, 72.91, 76.56, 86.46, 76.17, 89.58, 90.10 and 80.21 percent agre d and 3.64, 1.56, 0,00, 0.52, 10.93, 19.79, 12.50, 8.85, 13.02, 3.64, 3.64 and 11.98 percent disagreed with these statements.4.69, 5.21, 3.12, 5.73, 4.69, 7.29, 10.93, 4.69, 7.81, 6.77, 6.25 and 7.81 percent were undecided so far as their opinion on these statements is concerned.

In case of urban slums 91.00, 86.00, 92.00, 93.00, 87.00, 87.00, 91.00, 94.00, 86.00, 90,00, 90.00, 95.00 and 87.00 percent respondents agreed and 6.00, 8,00, 5.00, 4.00, 6.00, 7.00, 6.00, 4.00, 9.00, 6.00, 8.00, 3.00 and 7.00 percent disagreed with the enlisted statements. 3.00, 6.00, 3.00, 3.00, 5,00, 6.00, 3.00, 2.00, 5.00, 4.00, 2.00, 2.00 and 6.00 percent respondents were undecided so far as these statements are concerned.

Table 6.2

Opinion of Parents Regarding the Reasons for Girl child droping out of school

Settle-ment	Category N/%		I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
Tribal	Agree	N	175	171	32	55	25	26	27	93	115	98	85	45	41	96	94
		%	87.50	85.50	16.00	27.50	12.50	13.00	13.50	46.50	57.50	49.00	42.50	22.50	20.50	48.00	47.00
	Undecided	N	05	02	14	18	24	23	14	09	09	08	11	11	10	09	04
		%	2.50	1.00	7.00	9.00	12.00	11.50	7.00	4.50	4.50	4.00	5.50	5.50	5.00	4.50	2.00
	Disagree	N	20	27	154	127	151	151	159	98	76	94	104	144	149	95	102
		%	10.0	13.50	77.00	63.50	75.50	75.50	79.50	49.00	38.00	47.00	52.00	72.00	74.50	47.50	51.00
	Total	N	200	200	200	200	200	200	200	200	200	200	200	200	200	200	200
		%	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Rural	Agree	N	180	176	54	77	35	40	80	98	140	64	70	40	70	120	60
		%	93.75	91.67	28.13	40.10	18.23	20.83	41.67	51.04	72.92	33.33	36.45	20.83	36.45	62.50	31.25
	Undecided	N	03	04	06	11	13	16	19	04	05	08	11	03	12	03	04
		%	1.56	2.08	3.12	5.73	6.77	8.33	9.90	2.08	2.60	4.17	5.73	1.56	6.25	1.56	2.08
	Disagree	N	09	12	132	104	144	136	93	90	47	120	111	149	110	69	128
		%	4.69	6.25	68.75	54.17	75.00	70.83	48.43	46.87	24.48	62.5	57.8	77.60	57.29	35.94	66.67
	Total	N	192	192	192	192	192	192	192	192	192	192	192	192	192	192	192
		%	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Slum	Agree	N	38	46	13	51	17	10	28	34	35	33	26	40	32	36	31
		%	38.00	46.00	13.00	51.00	17.00	10.00	28.00	34.00	35.00	33.00	26.00	40.00	32.00	36.00	31.00
	Undecided	N	10	06	13	05	07	11	08	05	07	07	06	00	03	04	06
		%	10.00	6.00	13.00	5.00	7.00	11.00	8.00	5.00	7.00	7.00	6.00	0.00	3.00	04.00	06.00
	Disagree	N	52	48	74	44	76	79	64	61	58	60	68	60	65	60	63
		%	52.00	48.00	74.00	44.00	76.00	79.00	64.00	61.00	58.00	60.00	68.00	60.00	65.00	60.00	63.00
	Total	N	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Table 6.2 the opinion of parents regarding the reasons for girls droping out of school. The opinion of parents were recorded for fifteen statements related to this problem. These statements are-

i) Inability of parents to bear educational expenditure of girls.

ii) Parents require their help in parental occupation.

iii) Non-conducive school environment.

iv) Negative attitude of community towards girls' education.

v) Improper teacher pupil ratio

vi) One teacher for more than one class.

vii) Non-suitability of school timings for girls.

viii) Unawareness of the community with educational benefits.

ix) Illiteracy among rural community.

x) Dissatisfaction of community with regard to education.

xi) Prevalence of childhood marriage.

xii) Inavailability of separate schools for girls.

xiii) Disliking of parents towards girls being taught by male teachers.

xiv) Care of siblings

xv) Inavailability of schools within the catchment area.

In case of the tribal area, detailed analysis of responses with respect to each statement reveals that 87.50, 85.50, 16.00, 27.50, 12.50, 13.00, 13.50, 46.50,57.50,

49.00, 42.50, 22.50, 20.50, 48.00 and 47.50 percent of the respondents agreed with the enlisted statements while 10.0, 13.50, 77.00, 63.50, 75.50, 75.50, 79.50, 49.00, 38.00, 47.00, 52.00, 72.00, 74.50, 47.50 and 51.00 percent disagreed with them. However, 2.50, 1.00, 7.00, 9.00, 12.00, 11.50, 7.00, 4.50, 4.50, 4.00, 5.50, 5.50, 5.00, 4.50 and 2.00 percent were reported to be undecided so far as these statements are concerned.

In case of rural area the out of the total 192 respondents, 93.75, 91.66, 28.12, 40.10, 18.23, 20.83, 41.66, 51.04, 72.92, 33.33, 63.46, 20.66, 63.46, 62.50 and 31.25 percent were reported to agree with these statements while 4.69, 6.25, 68.75, 54.17, 75.00, 70.83, 48.43, 46.87, 24.48, 62.50, 57.81, 77.60, 57.29, 33.95 and 66.67 percent were reported to disagree. However, 1.56, 2.08, 3.12, 5.73, 6.77, 8.33, 9.89, 2.08, 2.60, 4.17, 5.73, 6.77, 6.25, 1.56 and 2.08 were undecided so far as these statements are concerned.

As regards the urban slums the percentage of respondents which agreed with the enlisted statements are 38.00, 46.00, 13.00, 51.00, 17.00, 10.00, 28.00, 34.00, 35.00, 33.00, 26.00, 40.00, 32.00, 36.00 and 31.00 respectively. In case of respondents which disagreed with these statements the percentage are 52.00, 48.00, 74.00, 44.00, 76.00, 79.00, 64.00, 61.00, 58.00, 60.00, 68.00, 60.00, 65.00, 60.00, and 63.00 .Whereas 10.00, 6.00, 13.00, 5.00, 7.00, 11.00, 8.00, 5.00, 7.00, 7.00, 6.00, 0.00, 3.00, 4.00 and 6.00

percent were undecided so far as their opinion for the enlisted statements is concerned.

Table 6.3 depicts the opinion of parents regarding the importance of girls education. The opinion of parents was recorded for seven questions related to the issue. The questions were-

i) Will education help the rural girl in time of her distress?

ii) Do the educated girls avoid tedious jobs?

iii) Does the education help rural girls to utilize their leisure time?

iv) Do educated girls have no faith in old values?

v) Does education help girls to make a better house-wife?

vi) Will education help in tracing/getting a better match for girls?

vii) Will educated girls take interest in improving the general condition of the village?

In the tribal area ,the detailed analysis for each question is as follows :

The percentage of respondents which agreed with these questions are 92.50, 56.50,90.00, 45.50, 86.50, 84.00 and 86.50 and those which disagreed are 4.50, 31.00, 5.00, 41.00, 6.50, 8.50 and 7.50 percents while the percentage of the respondents which were undecided are 3.00, 12.50, 5.00, 13.50, 7.00, 7.50 and 6.00 respectively.

In the rural area the detailed analysis of each question reveals that out of total 192 respondents the percentage of respondents which agreed with the enlisted questions are 93.23, 65.10, 70.83, 27.60, 86.46, 84.37 and 89.06 and the perdentege of those which disagreed are 2.08, 24.48, 18.23, 55.73, 3.64, 10.42 and 2.61 respectively 4.69, 10.42, 10.94, 16.67, 9.90, 5.21 and 8.33 percent respondents were undecided in case of each of the questions mentioned above.

As regards the urban slums out of the total 100 respondents 92.00, 46.00, 91.00, 32.00, 85.00, 90.00 and 89.00 percent agreed with the enlisted questions 3.00, 40.00, 5.00, 61.00, 8.00, 7.00 and 6.00 percent disagreed while 5.00, 14.00, 4.00, 7.00, 7.00, 3.00 and 5.00 percent were undecided with respect to each of the enlisted questions.

Table 6.4

Opinion of school going girls' regarding equality of sexes

Settlement	Category		Boys and girls require equal education	There must be equal distribution of duties & responsibilities between boys & girls	Boys and girls require same type of food	Similar medical care must be provided to boys & girls	Equal freedom must be provided to boys & girls	Boys and girls should be given equal opportunities for games	Boys & girls can perform all tasks with equal efficiency	Training regarding care of siblings, cooking, medical skills should be provided to boys & girls	All Prof. are equally good for boys as well as girls.	There should be provision of same salary for same work irrespective of sex diff.	Females & males can bear all responsibilities with equal efficiency	Husband and wife should take all decisions collectively	Boys & girls are equally intelligent & talented
Tribal	Agree	N	33	36	29	36	28	32	38	39	30	26	33	40	37
		%	71.74	78.26	63.04	78.26	60.87	69.57	82.61	84.78	65.22	56.52	71.74	86.96	80.44
	Undecided	N	10	10	13	08	13	12	04	05	09	13	09	05	06
		%	21.74	21.74	28.26	17.39	28.26	26.08	8.70	10.87	19.56	28.26	19.56	10.87	13.04
	Disagree	N	03	--	04	02	05	02	04	02	07	07	04	01	03
		%	6.52		8.70	4.35	10.87	4.35	8.69	4.35	15.22	15.22	8.70	2.17	6.52
	Total	N	46	46	46	46	46	46	46	46	46	46	46	46	46
		%													
Rural	Agree	N	76	74	69	68	64	63	62	71	73	70	69	63	64
		%	86.36	84.09	78.41	77.27	72.73	71.59	70.45	80.68	82.95	79.54	78.41	71.59	72.73
	Undecided	N	08	08	11	11	11	18	19	9	7	12	14	21	18
		%	9.09	9.09	12.50	12.50	12.50	20.45	21.59	10.23	7.95	13.64	15.91	23.86	20.45
	Disagree	N	04	06	08	09	13	07	07	08	08	06	05	04	06
		%	4.55	6.82	9.09	10.23	14.77	7.95	7.95	9.09	09.09	6.82	5.68	4.54	6.82
	Total	N	88	88	88	88	88	88	88	88	88	88	88	88	88
		%													
Slum	Agree	N	27	26	22	21	23	26	23	28	27	23	28	27	28
		%	84.38	81.25	68.75	65.63	71.88	81.25	71.88	87.50	84.38	71.88	87.50	84.38	87.50
	Undecided	N	04	04	07	09	06	02	04	03	04	06	02	02	02
		%	12.50	12.50	21.88	28.12	18.75	6.25	12.50	9.37	12.50	18.75	6.25	6.25	6.25
	Disagree	N	01	02	03	02	03	04	05	01	01	03	02	03	02
		%	3.12	6.25	9.37	6.25	9.37	12.5	15.62	3.13	3.13	9.37	6.25	9.37	6.25
	Total	N	32	32	32	32	32	32	32	32	32	32	32	32	32
		%													

Table 6.4 depicts the opinion of school going girls of the surveyed families regarding the equality of sexes. Responses of these girls were recorded for the statements enlisted below -

i) Boys and girls require equal education

ii) There must be equal distribution of duties and responsibilities between boys and girls.

iii) Boys and girls require same type of food.

iv) Similar medical care must be provided to boys and girls.

v) Equal freedom must be provided to boys and girls.

vi) Boys and girls should be given equal opportunities for games.

vii) Boys and girls can perform all tasks with equal efficiency.

viii) Training regarding care of siblings, cooking, medical skills should be provided to boys and girls.

ix) All professions are equally good for boys as well as girls.

x) There should be provision of same salary for same work irrespective of sex difference.

xi) Females and males can bear all responsibilities with equal efficiency.

xii) Husband and wife should take all decisions collectively.

xiii) Boys and girls are equally intelligent and talented.

In the tribal area 71.74, 78.26, 63.04, 78.26, 60.87, 69.56,82.61, 84.78, 65.22, 56.52, 71.74, 86.95 and 80.43 percent girls reported their agreement and 6.52, 0.00, 8.69, 4.35, 10.87, 4.35, 8.69, 4.35, 15.22, 15.22, 8.69,

2.17 and 6.52 percent reported their disagreement with respect to the enlisted statements.However, 21.74, 21.74, 28.26, 17.37, 28.26, 23.91, 8.69, 10.87, 19.56, 28.26, 19.56, 10.87 and 13.04 percent were undecided.

In case of rural area, 83.36, 84.09, 78.41,77.27, 72.72, 71.59, 70.45, 80.68, 82.95, 79.54, 78.41, 71.59, and 72.72 percent reported their agreement and 4.54, 6.82, 9.09, 10.23, 14.77, 7.95, 7.95, 9.09, 10.23, 6.82, 7.95,4.54 and 6.82 percent reported their disagreement with respect to the above enlisted statements. However, 9.09, 9.09, 12.50, 12.50, 12.50, 20.45, 21.59, 10.23, 7.95, 13.64, 15.91, 23.86 and 20.45 percent were undecided.

In case of urban slums, 84.37, 81.25, 68.75, 65.62, 71.87, 81.25, 71.87, 87.50, 84.37, 71.87, 87.50, 84.37 and 87.50 percent respondents and agreed 3.12, 6.25, 9.37, 6.25, 9.37, 12.50, 16.62, 3.12, 3.12, 9.37, 6.25, 9.37 and 6.25 percent disagreed with the enlisted statements. However, 12.50, 12.50, 21.87, 28.12, 18.75, 6.25, 12.50, 9.37, 12.50, 18.75, 6.25, 6.25 and 6.25 percent were undecided.

Table 6.5

Opinion of Dropout Girls opinion regarding equality of sexes

Settlement Category		Boys and girls require equal education	There must be equal distribution of duties & responsibilities between boys and girls	Boys & girls require same type of food	Similar medical care must be provided to boys & girls	Equal freedom must be provided to boys and girls	Boys & girls should be given equal opportunities for games	Boys & girls can perform all tasks with equal efficiency	Training regarding care of siblings cooking, medical skills should be provided to boys and girls	All Prof. are equally good for boys as well as girls	There should be provision of same salary for same work irrespective of sex difference	Females & males can bear all responsibilities with equal efficiency	Husband & wife should take all decisions collectively
Tribal-Agree	N	49	48	49	46	49	52	51	52	49	49	48	50
	%	75.38	73.85	75.38	70.77	75.38	80%	78.46	80%	75.38	75.38	73.85	76.92
Undecided	N	09	11	13	16	12	09	08	07	13	12	13	12
	%	13.85	16.92	20.00	24.62	18.46	13.85	12.31	10.77	20%	18.46	20%	18.46
Disagree	N	07	06	03	03	04	04	06	06	03	04	04	03
	%	10.76	9.23	04.61	4.61	6.15	6.15	9.23	9.23	4.61	6.15	6.15	4.62
Total	N	65	65	65	65	65	65	65	65	65	65	65	65
	%												
Rural-Agree	N	43	42	41	43	42	41	39	44	43	42	41	42
	%	86.0	84.0	62.0	86.0	84.0	82.0	78.0	88.0	86.0	84.0	82.0	84.0
Undecided	N	03	03	03	05	03	06	08	--	06	05	07	06
	%	6%	6%	6%	10%	6%	12%	16%		12%	10%	14%	12%
Disagree	N	04	05	06	02	05	03	04	06	01	03	02	02
	%	8%	10%	12%	04%	10%	6%	8%	12%	02%	06%	04%	04%
Total	N	50	50	50	50	50	50	50	50	50	50	50	50
Slum-Agree	N	19	17	16	17	13	15	18	18	17	17	16	17
	%	90.48	80.95	76.19	80.95	61.90	71.43	85.71	85.71	80.95	80.95	76.19	80.95
Undecided	N	02	03	03	03	05	04	01	--	03	02	04	02
	%	9.52	14.29	14.29	14.29	23.81	19.05	4.76		14.29	9.52	19.05	9.52
Disagree	N	--	01	02	01	03	02	02	03	01	02	01	02
	%		4.76	9.52	4.76	14.29	9.52	9.52	14.29	4.76	9.52	4.76	9.52
Total	N	21	21	21	21	21	21	21	21	21	21	21	21

Table 6.5 depicts the opinion of dropout girls regarding equality of sexes. Their responses were recorded with respect to the following statements :

i) Boys and girls require equal education.

ii) There must be equal distribution of duties and responsibilities between boys and girls.

iii) Boys and girls require same type of school.

iv) Similar medical care must be provided to boys and girls.

v) Equal freedom must be provided to boys and girls.

vi) Boys and girls should be given equal opportunities for games.

vii) Boys and girls can perform all tasks with equal efficiency.

viii) Training regarding care of siblings, cooking, medical skills should be provided to boys and girls.

ix) All professions are equally good for boys as well as girls.

x) There should be provision of same salary for same work irrespective of sex difference.

xi) Females and males can bear all responsibilities with equal efficiency.

xii) Husband wife should take all decisions collectively.

In the tribal area 75.38, 73.85, 75.38, 70.77, 75.38, 80.00, 78.46, 80.00, 75.38, 75.38, 73.85 and 76.92 percent respondents reported their agreement and 10.76, 3.08, 4.61, 4.61, 6.15, 6.15, 0.00, 0.00, 4.61, 6.15, 6.15 and 4.61 percent their disagreement with respect to the

enlisted statements. However, 13.85, 16.92, 20.00, 24.61, 18.46, 13.85, 12.31, 10.77, 20.0, 18.46, 20.0 and 18.46 percent were undecided.

In the rural area 86.0, 84.0, 82.0, 86.0, 84.0, 82.0, 78.0, 88.0, 86.0, 84.0, 82.0 and 84.0 percent agreed and 8.0,10.0, 12.0, 4.0, 10.0, 6.0, 8.0, 12.0, 2.0, 6.0, 4.0 and 4.0 percent disagreed with the above mentioned statements. The remaining 6.0, 6.0, 6.0, 10.0, 6.0, 12.0, 16.0, 0.00, 12.0, 10.0, 14.0 and 12.0 were undecided.

In case of urban slums 90.48, 80.95,76.19, 80.95, 81.90, 71.43, 85.71, 85.71, 80.95, 80.95,76.19 and 80.95 percent respondents agreed while 0.00,4.76, 9.52, 4.76, 14.28, 9.52, 9.52, 14.28, 4.76, 9.52 and 4.76 ,9.52 percent disagreed with the enlisted statements. However, 9.52, 14.28, 14.28, 14.28, 23.81, 19.05, 4.76, 0.00, 14.28, 9.52, 19.05 and 9.52 percent were undecided so far as their opinion with respect to the enlisted statements is concerned.

Table 6.6

Opinion of teachers about the reasons for Girl child droping out of school

Settlement ↓ Opinion / Reasons/Area →	Inability of parents to bear educational expenditure of girls.	Parents require their help in parental occupation.	Non-conducive school environment.	Negative attitude of community towards girls' education.	Improper teacher pupil ratio.	One teacher for more than one class	Non-suitability of school timings for girls.	Unawareness of the community with educational benefits.	Illiteracy among rural community.	Dissatisfaction of community with regard to education.	Prevalence of childhood marriage.	Inavailability of separate schools for girls.	Disliking of parents towards girls being taught by male teachers.	Care of siblings	Inavailability of school within the catchment area	Total
Tribal Agree	31 67.39	35 76.09	20 43.48	16 34.78	22 47.83	27 58.70	19 41.30	34 73.91	37 80.43	30 65.22	36 78.26	20 43.48	22 47.83	33 71.74	36 78.26	418 60.58
Undecided	04 8.70	05 10.87	06 13.04	09 19.57	05 10.87	06 13.04	05 10.87	05 10.87	05 10.87	04 8,70	05 10.87	08 17.39	04 8.70	05 10.87	05 10.87	81 11.74
Disagree	11 23.91	06 13.04	20 43.48	21 45.65	19 41.30	13 28.26	22 47.83	04 15.22	04 8.70	12 26.08	05 10.87	18 39.13	20 43.48	08 17.39	05 10.87	191 27.68
Total	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	690
Rural Agree	35 74.47	38 80.85	20 42.55	26 55.32	26 55.32	26 55.32	16 34.04	33 70.21	30 63.83	31 65.96	36 76.60	29 61.70	26 55.32	36 76.60	27 57.44	435 61.70
Undecided	04 8.51	08 17.02	10 21.28	11 23.40	14 29.79	11 23.40	16 34.04	10 21.28	12 25.53	10 21.28	08 17.02	11 23.41	11 23.40	09 19.15	10 21.28	155 21.98
Disagree	08 17.02	01 2.13	17 36.17	10 21.28	07 14.89	10 21.28	15 31.91	04 8.51	05 10.64	06 12.76	03 6.38	07 14.89	10 21.28	02 4.25	10 21.28	115 16.31
Total	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	705
Slum Agree	10 58.82	11 64.71	07 41.18	12 70.59	10 58.82	09 52.94	07 41.18	12 70.59	16 94.12	13 76.47	14 82.35	10 58.82	07 41.18	10 58.82	09 52.94	157 61.57
Undecided	03 17.65	02 11.76	03 17.65	03 17.65	03 17.65	02 11.76	02 11.76	02 11.76	01 5.88	02 11.76	02 11.76	03 17.65	05 29.41	03 17.65	03 17.65	39 15.29
Disagree	04 23.53	04 23.53	07 41.18	02 11.76	04 23.53	06 35.29	08 47.06	03 17.65	—	02 11.76	01 5.88	04 23.53	05 29.41	04 23.53	05 29.41	59 23.14
Total	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	255

Table 6.6 depicts the opinion of teachers about the reasons for girl child dropping out of school. The opinion of teachers were recorded for fifteen statements related to the topic. These statements are-

i) Inability of parents to bear educational expenditure of girls.

ii) Parents require their help in parental occupation.

iii) Non-conducive school environment.

iv) Negative attitude of community towards girls' education.

v) Improper teacher pupil ratio.

vi) One teacher for more than one class.

vii) Non-suitability of school timings for girls.

viii) Unawareness of the community with educational benefits.

ix) Illiteracy among rural community.

x) Dissatisfaction of community with regard to education.

xi) Prevalence of childhood marriage.

xii) Inavailability of separate schools for girls.

xiii) Disliking of parents towards girls being taught by male teachers.

xiv) Care of siblings

xv) Inavailability of schools within the catchment area.

In the tribal area total 690 responses were obtained of which 60.58 percent were recorded in the category of agree, 27.68 percent in disagree and remaining 11.74

percent in undecided. The detailed analysis reveals that the percentage of respondents which agreed with each of the enlisted statements were 67.39, 76.09, 43.48, 34.78, 47.83, 58.69, 41.30, 73.91, 80.43, 65.22, 78.26, 43.48, 47.83, 71.74 and 78.26 whereas percentage of those which disagreed were 23.91, 13.04, 43.48, 45.65, 41.30, 28.26, 47.83, 15.22, 8.69, 26.08,10.87, 39.13, 43.48, 17.39 and 10.87 ; 8.69, 10.87, 13.04, 19.56, 10.87, 13.04, 10.87, 10.87, 10.87, 8.69, 10.87, 17.39, 8.69, 10.87 and 10.87 were reported to be undecided on these statements.

In the rural area total 705 responses were obtained of which 61.70 percent were obtained for the category of agree, 16.31 percent for disagree and remaining 21.98 percent for undecided. The detailed analysis reveals that the percentage of respondents which agreed on these statements were 74.47, 80.85, 42.55, 55.32, 55.32, 55.32, 34.04, 70.21, 63.88, 65.96, 76.59, 61.70, 55.32, 76.59 and 57.45 and those which disagreed were 17.02, 2.13, 36.17, 21.28, 14.89, 21.28, 31.91, 8.51, 10.64,12.76, 6.38, 14.89, 21.28, 4.25 and 21.28 respectively. 8.51, 17.02, 21.28, 23.4, 29.78, 23.4, 34.04, 21.28, 25.59, 21.28, 17.02, 23.40, 23.40, 19.15 and 21.28 percent respondents were reported to be undecided so far as the above enlisted statements are concerned.

In case of urban slums, total 255 responses were obtained. 61.57 percent were recorded in the category of agree, 23.14 percent in disagree and remaining 15.29 percent in the category of undecided. The detailed analysis reveals that the percentage of respondents which agreed with the enlisted statements were 58.82, 64.70, 41.18, 70.59, 58.82, 52.94, 41.18, 70.59, 94.12, 76.47, 82.35, 58.82, 41.18, 58.82 and 52.94 whereas the percentage of respondents which disagreed with the above mentioned statements were 23.53, 23.53, 41.18, 11.76,23.53, 35.29, 47.06, 12.65, 0.00, 11.76, 5.88, 23.53, 29.41, 23.53 and 29.41 respectively. However, 17.65, 11.76, 17.65, 17.65, 17.65, 11.76, 11.76, 11.76, 5.88, 11.76, 11.76, 17.65, 29.41, 17.65 and 17.65 percent respondents were reported to be undecided.

Table 6.7

Opinion of Teachers Regarding Importance of Girls Education

Area	Will education help the rural girl in time of her distress.	Do the educated girls avoid tedious jobs	Does education helps rural girls to utilize their leisure time	Do educated girls have no faith in old values	Does education help girls to make a better housewife	Will edu help in ing or g a better for girl
TRIBAL						
Agree	52 (91.23)	37 (64.91)	52 (91.93)	38 (66.67)	55 (96.49)	54 (94.24)
Undecided	1 (1.76)	--	01 (1.76)	01 (1.76)	--	02 (3.51)
Disagree	4 (7.01)	20 (35.09)	04 (7.09)	18 (31.57)	02 (3.51)	01 (1.76)
Total	57	57	57	57	57	57
RURAL						
Agree	40 (85.11)	17 (36.17)	44 (93.62)	30 (63.83)	43 (91.49)	44 (93.62)
Undecided	04 (8.51)	03 (6.38)	02 (4.25)	03 (6.38)	02 (4.25)	01 (2.13)
Disagree	03 (6.38)	27 (57.45)	01 (2.13)	14 (29.79)	02 (4.25)	02 (4.25)
Total	47	47	47	47	47	47
Slum						
Agree	14 (82.35)	12 (70.59)	13 (76.47)	10 (58.82)	14 (82.35)	14 (82.35)
Undecided	02 (11.76)	04 (23.53)	04 (23.53)	07 (41.18)	03 (17.65)	02 (11.76)
Disagree	01 (5.88)	01 (5.88)	--	--	--	01 (5.88)
Total	17	17	17	17	17	17

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Does education help girls to make a better housewife	Will education help in tracing or getting a better match for girls	Will educated girls take interest in improving general condition of the village	Total
55 (96.49)	54 (94.24)	52 (91.23)	340 (85.21)
--	02 (3.51)	03 (5.26)	08 (2.01)
02 (3.51)	01 (1.76)	02 (3.51)	51 (12.78)
57	57	57	399
43 (91.49)	44 (93.62)	41 (87.23)	259 (78.72)
02 (4.25)	01 (2.13)	05 (10.64)	20 (6.08)
02 (4.25)	02 (4.25)	01 (2.13)	50 (15.20)
47	47	47	329
14 (82.35)	14 (82.35)	14 (82.35)	91 (76.47)
03 (17.65)	02 (11.76)	03 (17.65)	25 (21.01)
--	01 (5.88)	--	03 (2.52)
17	17	17	119

Table 6.7 depicts the opinion of teachers regarding the importance of girls' education. The opinion of teachers was recorded for seven questions related to this issue. The questions were-

i) Will education help the rural girl in time of her distress?

ii) Do the educated girls avoid tedious jobs?

iii) Does education helps rural girls to utilize their leisure time?

iv) Do educated girls have no faith in old values?

v) Does education help girls to make a better house wife?

vi) Will education help in training/getting a better match for girls?

vii) Will educated girls take interest in improving general condition of the village?

In the tribal area out of the 399 responses 85.21 percent agreed with the questions, 12.78 percent disagreed which 2.01 percent were undecided. The detailed analysis for each question is as follows :

For question No.one out of the total 57 responses of 91.22 percent agreed 7.01 percent disagreed while 1.75 percent were undecided. 66.67 percent respondents agreed and 35.09 percent disagreed with the second question. In case of question number three 91.92 percent respondents -reed, 7.01 percent disagreed and 1.75 percent were undecided. regards the fifth question the percentage of agreed, -greed and undecided responses were 66.67, 31.57 and

1.75 respectively. Similarly for the fifth question this percentage was 96.49, 3.92 and 0.00.In case of question number six 94.74 percent respondents agreed with it,1.75 disagreed and 3.51 percent were undecided and lastly for question number seven the percentage of agreed, disagreed and undecided responses were reported to be 91.22, 3.51 and5.26 respectively.

In the rural area total responses were 329.Of which 78.72 percent agreed, 15.20 percent disagreed and 6.08 percent were undecided on the enlisted questions. The detailed analysis is as follow. In case of question number one the percentage of disagreed, agreed and undecided responses were 85.11, 6.38 and while in case of the second question these percentage were 36.17, 57.45 and 6.38 respectively. 93.62 percent respondents agreed 2.13 percent disagreed and remaining 4.25 percent teachers disagreed on the third question. With respect to the fourth question the position was that 63.83 percent agreed, 29.78 percent disagreed and 6.38 percent were undecided. These percentage for the fifth question was 91.49 percent agree, 4.25 percent disagreeand 4.25 percent disagree. In case of sixth and seventh questions 93.62 and 87.23 percent responses falled within the category of agree, 4.25 and 2.13 perdent within the category of disagree and 2.13 and 10.64 percent within the category of undecided respecti -ly.

In the urban slums total responses were 119, 76.47 percent of which agreed, 2.52 percent disagreed and 21.01 percent were undecided on the enlisted questions. The detailed analysis is as follow- In case of first question 82.35 percent teachers agreed, 5.88 percent disagreed and 11.76 percent were undecided. For the second question this percentage was 70.59, 5.88 and 23.52 respectively. So far as the third question is concerned 76.47 percent agreed and 23.52 percent were undecided. None of the respondents disagreed with the question similar trend was observed for fourth and fifth questions. The respective percentages being 10.99 and 41.18 as well as 15.38 and 17.65. With respect to the sixth question 82.35 percent respondents agreed, 5.88 percent disagreed while 11.76 percent were undecided.In case of seventh question 82.35 percent respondents agreed, 17.65percent were undecided while none disagreed with it.

Table 6.8
Opinion of teacher's Regarding equality of sexes

Area	Boys and gills require equal education	There should be equal distribution of duties and responsibilities betwe.n boys & girls	Boys and girls require same type of food	Similar medical care should be provided to boys and girls	Equal freedom should be provided to boys and girls	Boys and girls should be given equal opportunities for games	Boys and girls can perform all tasks with equal efficiency	Training regarding care of siblings cooking, medical skills should be provided to boys and girls	All professions are equally good for boys as well as girls	There should be provision of some salary for same work irrespective of sex difference.	Females and males can bear all responsibilities with equal efficiency	Husband wife should take all decisions collectively.	Boys and girls are equally intelli...
Tribal													
Agree	53 (92.98)	52 (91.23)	53 (92.98)	56 (96.25)	46 (80.70)	46 (80.70)	47 (82.46)	51 (89.47)	32 (56.14)	53 (92.98)	43 (75.44)	55 (96.49)	45 (78.
Undecided	1 (1.75)	--	01 (1.75)	--	02 (3.51)	02 (3.51)	03 (5.26)	01 (1.75)	01 (1.75)	02 (3.51)	03 (5.26)	01 (1.75)	02 (3.5
Disagree	3 (..26)	05 (8.77)	03 (5.26)	01 (1.75)	09 (15.79)	09 (15.79	07 (12.28)	05 (8.77)	24 (42.1)	02 (3.51)	11 (19.39)	01 (1.75)	10 (17.
Total	57	57	57	57	57	57	57	57	57	57	57	57	57
Rural													
Agree	45 (95.74)	44 (93.62)	43 (91.49)	44 (93.62)	36 (76.59)	40 (80.11)	35 (74.47)	44 (93.62)	27 (57.45)	44 (93.62)	38 (80.85)	44 (43.62)	35 (74.
Undecided	01 (2.13)	01 (2.13)	01 (2.13)	01 (2.13)	02 (4.76)	01 (2.13)	01 (2.13)	01 (2.13)	01 (2.13)	01 (2.13)	01 (2.13)	01 (2.13)	02 (4.2
Disagree	01 (2.13)	02 (4.25)	03 (6.38)	02 (4.25)	09 (19.15)	06 (12.76)	11 (23.40)	02 (4.25)	19 (40.42)	02 (4.25)	08 (17.07)	02 (4.25)	10 (21.2
Total	47	47	47	47	47	47	47	47	47	47	47	47	47
Slum													
Agree	16 (94.12)	16 (94.12)	14 (82.35)	16 (94.12)	16 (94.12)	15 88.24)	13 (76.47)	16 (94.12)	13 (76.47)	15 (88.24)	16 (94.12)	16 (94.12)	14 (82
Undecided	01 (5.88)	01 (5.88)	02 (11.76)	01 (5.88)	01 (5.88)	01 (5.88)	01 (5.88)	01 5.88)	01 (5.88)	01 (5.88)	01 (5.88)	01 (5.88)	01 (5.8
Disagree	--	--	01 (5.88)	--	--	01 (5.88)	03 (17.65)	--	03 (17.65)	01 (5.88)	--	--	02 (11.7
Total	17	17	17	17	17	17	17	17	17	17	17	17	17

Table 6.8 depicts the opinion of teachers regarding the equality of sexes. The opinion of teachers was recorded with respect to thirteen statements related to this issue. The statements were :

i) Boys and girls require equal education.

ii) There should be equal distribution of duties and responsibilities between boys and girls.

iii) Boys and girls require same type of food.

iv) Similar medical care should be provided to boys and girls.

v) Equal freedom should be provided to boys and girls.

vi) Boys and girls should be given equal opportunities for games.

vii) Boys and girls can perform all tasks equally well.

viii) Training regarding case of siblings,cooking, medical skills should be provided to boys and girls.

ix) All professions are equally food for boys as well as girls.

x) There should be provision of same salary for same work irrespective of sex difference.

xi) Females and males can bear all responsibilities with equal efficiency.

xii) Husband and wife should take all decisions collectively.

xiii) Boys and girls are equally intelligent and talented.

In the tribal area 741 responses were recorded. Of these 85.29 percent were reported to agree, 12.14 percent disagree and 2.56 percent were undecided. The depth analysis revealed that- In case of the first statement 92.98 percent

respondent agreed, 5.26 percent disagreed with it while 1.75 percent were undecided. 91.22 percent respondents agreed and 8.77 percent disagreed with the second statement. No response was recorded in the category of undecided. As regards the third and fourth statements the percentage responses in the categories of agree, disagree and undecided were 92.98 and 98.24, 5.26 and 1.75, and 1.75 and 0.00 respectively. 80.70 percent respondents were in favour of equal freedom to boys and girls 15.79 percent disagreed with it while 3.51 percent were undecided on it. As regards equal opportunities for games to boys and girls, 80.70 percent agreed with it, 15.79 percent disagreed while 3.51 percent were undecided. In case of the statement seven the percentage of responses for the categories agree, disagree and undecided were 82.46, 12.28 and 3.51 respective and for the eighth statement these percentages were 89.47, 8.77 and 1.75 respectively. 56.14 percent respondents agreed and 42.1 percent disagreed with the ninth statement while 1.75 percent were undecided on it. The percentage of respondents which agreed with statements ten, eleven twelve and thirteen were 92.98, 75.44, 96.49 and 78.95. The percent disagreeing with these statements are 3.51, 19;30, 1.75 and 17.50 respectively while 3.51, 5.26, 1.75, 3.51 percent were reported to be undecided.

In the rural area the total responses were 611. 84.94 percent of which were recorded in the category of

agree, 12.60 percent in disagree and 12.45 percent in undecided. The detail analysis reveals that the percentage of respondents which agreed with the enlisted statements were 95.74, 93.62, 91.49, 93.62, 76.59, 80.11, 74.47, 93.62, 57.45, 93.62, 80.85, 93.62 and 74.47 respectively and the percentaged of disagreed ones were 2.13, 4.25, 6.38, 4.25, 19.15, 12.76, 23.4, 4.25, 40.42, 4.25, 17.02, 4.25, 21.28. However, 2.13, 2.13, 2.13, 2.13, 4.25, 2.13, 2.13, 2.13, 2.13, 2.13, 2.13, 2.13 and 4.25 percent respondents were undecided on the thirteen statements mentioned above.

In case of urban slums total 221 responses were obtained. Of which 88.69 percent were recorded in the category of agree, 4.98 percent in the category disagree and remaining 6.33 percent in the category of undecided. The depth-analyses reveals that the percentage of respondents agreeing on these statements were 94.12, 94.12, 82.35, 94.12, 94.12, 88.23, 76.47, 94.12, 76.47, 88.23, 94.12,94.12, and 82.35 and the percentage of disagreeing respondents were 0.00, 0.00, 5.88,0.00, 0.00, 5.88,17.64, 0.00, 17.64, 5.88, 0.00, 0.00 and 11.76 respectively 5.88, 5.88, 11.76, 5.88, 5.88, 5.88, 5.88, 5.88, 5.88, 5.88, 5.88, 5.88 and 5.88 percent respondents were reported to be undecided on these statements.

Table 6.9

Opinion of Head of Institution regarding Equality of sexes.

Settlement category → Opinion ↓	Boys & girls require equal Education	There must be equal distribution of duties between boys&girls	Boys & girls require same type of food	Similar medical care must be provided to boys & girls	Equal freedom must be provided to boys & girls	Boys&girls should be given equal opportunity for games.	Boys &girls can perform all tests with equal efficiency	Training regarding care sibling etc. should be provided to boys and girls	All professions are equally good for foor & girls	There should be provision of same salary for same work irrespective to sex difference	Female & male can bear all responsibilities with equal efficiency	Husband & wife should take all decisions collectively.	Boys &girls are equal intelligent/talented
Tribal													
Agree	10	07	12	12	07	05	07	07	06	06	09	08	09
Undecided	02	03	--	--	03	03	03	03	02	02	02	02	02
Disagree	--	02	--	--	02	04	02	02	04	04	01	02	01
Total	12	12	12	12	12	12	12	12	12	12	12	12	12
Rural													
Agree	08	07	08	09	05	05	07	06	05	07	08	07	09
Undecided	--	01	02	01	--	01	--	02	--	--	--	--	--
Disagree	02	02	--	--	05	04	03	02	05	03	02	03	01
Total	10	10	10	10	10	10	10	10	10	10	10	10	10
Slum													
Agree	01	02	02	02	02	--	02	02	02	02	02	01	02
Undecided	--	--	--	--	--	--	--	--	--	--	--	--	--
Disagree	01	--	--	--	--	02	--	--	--	--	--	01	--
Total	02	02	02	02	02	02	02	02	02	02	02	02	02

Table 6.9 shows the opinion of Head of Institution regarding equality of sexes. In the tribal areas, majority of head of institution were agreed about equality of sexes. All of them agreed for equality for both sexes to same type of food (item No.3) and Medical care (item No.4). The opinion for equality in other items varied from 5 to 10 out of 12 (5 for item No.6 and 10 for item No.1) responses. None of the head of institutions in rural areas was totally agreed for equality to both sexes for any of the items. The positive opinion for equality to sexes varied from 5 to 9 out of 10 responses (5 each for item Nos. 5,6,9 and of each for item Nos.4 and 13). In the slum areas, all the head of institutions favoured equality to both sexes for all the items except item Nos.1,6 and 12 i.e. equal education, opportunities for games and collective decisions respectively.

CHAPTER - VII

FINDINGS AND RECOMMENDATIONS

CHAPTER VII
FINDINGS & RECOMMENDATIONS

The total surveyed house holds were 492 in number. Of these 200 were from tribal area (Banswara district), 192 were from rural and 100 from urban-slum areas (Ajmer district) near ~~d~~ dargah very densly populated area).

The households headed by male member's of the family in all the three sects of the society, i.e., tribal, rural and urban-slum under study were found to be 100%, 84.90% and 92% respectively. Where as 15.10% and 8% house holds were headed by female member's of the family in rural and urban slum areas. Further investigation reveals that these female's were widow, who were accepted as head of the families. However, no household was found to be headed by female in tribal area.

Follower's of Hinduism, and Islam as religion were found to be at large in number in all the three sects, i.e. tribal rural and urban-slum area under study. Hinduism as religion was followed by 90.50%, 96.82% and 9% respectively. Since urban-slum area under study was densly populated by muslim families, it was found that 84% households were followers of Islam. Where as 4.5% and 3.13% were following Islam as religion in tribal and rural areas respectively.

It was found that a large number of households belonged to higher castes, i.e. 17.50%, 67.19 and 80% in tribal, rural and urban slums respectively. The households

belonging to other Backward caste (O.B.C.) were 16.50%, 25.52% and 14% respectively in all the three sects of society under study. Where as 2%, 6.77% and 6% households constituted the Scheduled Caste. It was also found that in tribal area only 64% household belonged to tribal community and 0.52% in rural area. However, no tribal family was found in urban-slum.

Hindi, Urdu, Sindhi, Punjabi and Vagri were found to be the main languages used as mother tongue in the areas under study. Hindi was found to be pre-dominantly used as mother tongue in rural and urban slum areas i.e. 97.40%, 13% and 5% only in tribal area. Whereas Urdu was in vogue in urban-slum, which was 82% followed by 4.50%, 2.60% in tribal and rural areas. However, Sindhi and Punjabi was found only in rural and urban slum areas that to 4% and 1% only.

A large number of landless households i.e. 91% in urban-slum 22% in tribal and 14.58% in rural areas were reported. The small land holders (upto 5 Bigha's)47.80% and 36.46% were found in tribal and rural areas. The land owner's having more than 15 bigha's were 22.92%, 7%, and 9% in all the three seets respectively. Whereas rest of the households were owning 6-15 Bigha land in tribal and urban slum areas. In case of rural area these marginal land owners were not observed.

It was found that a large number of households were having their own house to be lived in, i.e., 98%, 100% and

70% in all the three sects, tribal, rural and urban slum respectively. According the size of the houses was one to two rooms the percentage was found to be 55.5%, 54.69% and 15% respectively. Rest of the families were residing in rented houses. The three to four rooms houses were occupied by 37%, 32.28% and 28% households in tribal, rural and urban slum areas.

In case of the household facilities like bathroom and toilet. It was found that bathroom facility was enjoyed by 11.50%, 39.58% and 96% households in all the three seats respectively. Whereas a large number of them were deprived of 86%, 60.42% and 4% .The toilet facility was enjoyed by 10.80%, 26.04% and 96% households in rural and urban slums, rest did not.

The distance of source of water from the household was considered as one of the major facility.It was found that a large number of households were enjoying tap-water facility at a minimal distance of 0-5 meters. Which was 88.30% and 100% in case of households from tribal and urban slum. In case of rural area it was 24.39% only. The well as source of water at same distance was used by 52.8% and 31.33% households in tribal and rural areas. The Handpump was reported to be used by 57.14% and 17.80% households in tribal and rural areas, where as by only 5% in urban slum.

Apart from this river water as source at a distance

of 200 and above in tribal was also used for drinking and washing purposes. However the tap-water was brought from a distance of 200 and above meters by 7.45% and 7.32% households in tribal and rural areas. The well water a same distance was brought by 16.86% and 66.26% households in tribal and rural areas which was not found in case of urban-slum.

It was found that coke, coal, wood, cake, kerosene, smokeless gas and L.P.G. were the main source used as fuel in all the three sects, Of these wood and cake were mostly used by 46.68%, 27.54% house holds in tribal and 88%, 6.66% households in rural areas. Whereas kerosene and LPG were main source of fuel i.e., 42.45% and 41.54% households using them, however, k rosene by 23.33% and LPG by 0.74% households were - used them in tribal area. It was interesting to note that coke was only used by 2.67% households that to in rural area and coal by 1.74%, 2.83% households in tribal and urban-slum areas under study.

The vehicles used by the surveyed household were mainly scooter, tractor, jeep, Auto-Rikshaw ,Motor cycle, bicycle as conyance and for transportation of goods bulluck-cart and tractor. It was found that a large number of household were using bicycle in all the three sects, i.e. 24.76% in tribal, 36.57% in rural and 39.67% in urban slum, whereas the vehicles like Scooter, Motor-cycle, Auto-Rikshaw, Jeep and tractor were used in very less percentage ranging from 0.48% to 4.28% in tribal, 0.93% to 6.94% in rural and 0.83% to 9.92% in

urban slum. However, in all the three sects a large number of households were owening no vehicles, i.e., 59.52% in tribal, 44.45% in rural and 17.35% in urban slum.

The type of mass-media used as source or information by households were Newspapers, periodicals, Radio, T.V., etc. It was found that the printed media like news papers and periodicals were used in all the three sects, the percentage of user's range's from 0.90% in rural, 4.24% in tribal to 11.82% in urban slum. The mass-media like radio and Television were used in almost all places, the lowest user's of T.V. were observed in tribal area, i.e., 10.59% and magsium for radio 45.50% in rural area. It was interesting to note that in urban slum radio was used by only 53.18% in comparison to 45.50% in rural area, whereas T.V. by 40% again which was lesser than 11.26% in rural area. However , a large number of households had reported none availability of any mass-media i.e., 54.66% in tribal, 40.99% in rural area and only 1.82% households in urban slum had reported so.

It was found that 6-14 age group children's in all the three sects under study were served by Government, Aided and private schools of both type i.e., co-educational and separate ones. It was interesting to note that out of the total number of school going childrens in all the three sects, a large number of them were going to co-educational schools, i.e., 68.75% in tribal, 93.85% in rural and 67.95% in urban slums in comparison to seperate one's, which were

31.25% ,10% and 32.06% respectively.

It was also found that a large number of girls were going to co-educational schools, i.e., 53.76% in tribal, 85.82% in rural and 59.30% in urban slum then there counterparts going to separate schools, i.e., 46.23%, 14.18% and 40.70% respectively. Although the same trend was observed true in case of boy's too. However, in comparison of school going boys, i.e., 85.50%, 93.85% and 75.51% going to co-educational schools, and 14.45%, 6.14% and 24.49% going to separate schools in studied areas very less number of girls were going to schools, i.e., 53.76%, 85.82% and 59.30% in co-educational and 46.23%, 14.18% and 40.70% respectively in separate schools in all the above enlisted three sects of society.

However, a large numb r of children's of 6-14 age group in all the sects were served by the government schools, i.e. 91.73% ,97.58% and 40.80% by co-ed. gov rnment and 87,27%, 90.32% and 23.73% by separate government schools for boys and girls in comparison to children's served by aided and private schools of both type, which was ranging from 0,02% private schools in rural to 44% private schools in urban slum of separate type. In case of co-ed. private and aided schools it ranged from 6.14% private schools in rural to 54.28% in urban slum. It was also interesting to note that no Aided school was reported from tribal and rural areas.

Reasons for drop-outs from the schools by students of both the sexes at both the educational levels, i.e.,

Primary and Middle level were mainly recorded under the following reasons-health, family, social, economical, school at distance, non-availability of school, failing in examination and migration, when these factors were studied independently it was found that in case of girl's dropouts, reasons were family 16.67%, 12.33% and 7.69% ,social-11.76%, 6.85% and 23.68%, Economic 16.47%, 21.92% and 17.95%, school at distance-22.35%, 16.44% and 25.64% failure in examination-5.88%, 10.95%, 12.82% in all the three sects, i.e. tribal, rural and urban slum respectively. Whereas non-availability of school was found only 31.76% and 23.29% in tribal and rural areas respectively. It was interesting to note that migration as reason of drop-out was reported by 1.97% and 7.69% in tribal and urban slum. However, it was found maximum in rural area, i.e., 8.22 percent.

In case of drop-out boy's the main reasons recorded were family, economic, school at distance, social, failure in examination and migration. However, no reason of dropout in case of boys from urban slum was found, because there were no drop-outs recorded. In tribal area, family- 42.85%, Economic 42.85%, School at distance -14.28% caused drop-out in case of boy's and in rural area, family-40% ,social-20%, failure in examination-20% and migration 20% was reported as main reasons. This seems to be higher in comparison of the percentage recorded for each reasons in case of girls'.

However, Health was reported to be one of the reasons of drop-out in urban slum. So far as the educational level viz-a-viz reasons for drop-out of boy's is concerned. It was found that mainly above stated reason's were reported at primary level The same reasons were reported at middle level in tribal and rural areas specifically in case of girls'. However, in case of boy's no reasons for drop-out at middle level were recorded.

The same reason's as recorded for dropout were recorded as reason's for non-entrants by the house holds surveyed in tribal and rural areas for children's belonging to both the sexes, i.e., boy's and girls'. The reason's recorded independently ranged from personal- 5.78% to family 21.39% in tribal area and in rural area it was health-1.72% to economic- 31.9% mainly. In case of girls, family-11.11%, social-16.67%, and economical-21.11% in tribal area and 26.21%, 11.65%, 30.1% in rural area respectively. School at distance and non-availability were recorded from tribal area, that to 6.94% and 18.5% only. Which seems to be negligible in comparison to other reason's. However, the migration as one of the reason was reported from rural area i.e., 18.36% and 10.67% in case of girl's and 07.69% for school at distance in case of boys.

The opinion of parents for having co-educational schools was not found in favour, i.e., 93% in tribal, 55.21% in rural and 72% in urban-slum, parents were not found in favour of co-education institution.However, rest of them

were in favour of the same.

It was also found that majority of parents were not ready to accept male teacher for teaching their girls in all the three sects, i.e. tribal, rural and urban-slum. The percentage of parents was 95.5%, 59.90% and 89% respectively. However, rest had raised no objection.

It was found that with regard to the individuals position in the family and specifically women's status as decision maker in the household activities mainly expenditure, children's education, saving's for future and social institution like marriage. Women as decision maker different enlisted activities ranged from 4% for child-ren's education in urban slums to 21% for savings in tribal area so far as the women's (wife) position as independent decision maker is concerned. whereas it ranges from 8% for savings in tribal area to 40.63% for children's education in rural area in case of man (husband). It was also found that the practice of joint decision making (husband and wife, both) for all the four household activities enlisted about it ranges from 59.50% for savings to 71% for marriage in tribal area, from 38.02% for marriage to 39.06% for expenditure in rural area and 55% for children's education to 62% for marriage in urban-slum. However, elders as decision makers were found to be comparatively very less in all the three sects i.e., 9% to 9.50% in tribal area, 8.33% in all the four activities in rural

area and 2% to 3% in urban-slums. The percentage of such respondents who had not answered these querri s ranges from 2.50% to 6% in tribal, 4.69% and 8.33% in rural and 4% to 16% in urban slum. This leads to conclude that women's are not cherished as decision makers in all the three sects, i.e. tribal rural and urban-slum comparative to a man. Joint decision making practice is the highest in tribal area followed by urban slum and lowest in rural area. Elders as decision makers are highly cherished in tribal area followed by rural area and less at urban-slum. One can also argue that as the level of development increases the hold of elders as decision makers in families reduces.

As regards the contribution of the family members in the following activities, i.e., cooking, cleaning utensils, dusting, washing clothes, shopping, care of the young one's care of the sick, care of the old, fetching fodder, fetching fuel and making cow-dung cakes, cattle rearing, cattle grazing, agriculture work and cottage industries it was found that women's (mother) contribution in all the enlisted activities ranges from 3.05% for cleaning utensils to 59.09% for shopping in tribal area in comparison to their counterparts which was 26.92% for shopping, 2.73% for dusting to 51.62% for shopping in rural area and 0.85% for cleaning utensils to 66.16% for shopping in urban slums .In case of girls their contribution was 7.69% for shopping to 33.33% for cattle

grazing in tribal area, 12.19% for care of the old to 32.47% for cleaning utensils in rural area and 3% for shopping to 13.08% for dusting in urban slum.

FINDINGS PERTAINING TO SCHOOL-GOING GIRLS' TEACHERS & HEAD OF INSTITUTIONS SCHEDULES

- The main source of inspiration to attend school in tribal areas was mother (38.95%) followed by father (33.68%) while in rural and slum areas was father (46.34% and 58.70% respectively) followed by mother (43.90% and 39.13% respectively).

Study was the major activity attracted children to attend school in all the studied areas i.e. tribal (50.82%) rural (79.57%) and slum (90.63%)

90.83%, 88.64% and 100.00% of the respondents in tribal, rural and slum areas, respectively reported in favour of getting home-work from schools.

69.39% of tribal, 86.36% of rural and 100.00 percent of slums respondents had sufficient time to complete home work at home while the remaining did not had due to various reasons i.e. family, economic and other reasons (not specify).

In the tribal areas out of 77 respondents, 41.56 reported that parents helped them in their studies followed by friends (14.29), relatives (12.99%) neighbours (7.79%) and tutors (3.90%). However, 15.58% did not require any help, while 3.90% would not be answered. 38.95% of the

respondents were helped by their parents in their studies followed by their relatives (24.21%), tuitors (8.42%) and friends (5.26%) in rural areas .13.68% did not require any help and 9.47% gave no answer .In slum areas, mainly the parents (47.22%) of 36 respondents helped them in their studies followed by relatives (22.22%), neighbours (13.88%) tutors (8.33%) and friends (2.78%).5.56% of respondent did not require any help.

The parents of more than 60.00 percent respondents helped them in home work, stationery books etc. sufficient time for studies, suitable place for studies and condusive atmosphere for studies in studied areas (tribal, rural and slum).

50.00%, 47.33% and 90.63% respondents of tribal, rural and urban slum respectively will like to convince the elders to allow them for studies if not allowed, while 32.61%, 13.63% and 3.12% respectively reported to oppose if not allowed to continue their studies. However, 13.04 perce respondents of tribal, 23.86% of rural and none of the urban slums would not like to react, while the 2.17 percent of tribal, 10.23% and 13.12% of slum respondents did not answer on this question.

In the tribal areas, 95.65% of respondents were regular in attending schools, while the rest (4.35%) not regular. In rural areas 96.59 percent of girls were regular

in attending schools, while the remaining were not regular either due to family reasons (1.14) or not mentioned (2.35%) any reason. In urban slum all the respondents were attending schools regularly.

In tribal, rural and slum areas, 89.13%, 96.59% and 100.00% respectively of school going girls were punctual in attending schools while 10.87% of tribal, 1.14% of rural and none in slum areas were not punctual due to family reasons. Only 2.27% of rural areas school going girls did not give any response for not being punctual.

Scholastic performance of schooling going girls showed that 26 (56.52%) out of 46, 67(76.14%) out of 88 and 29 (90.63%) out of 32 school going girls passed in their examinations in tribal, rural and slum areas respectively. While the remaining i.e. 43.48%, 23.86% and 9.38% were failed. The majority of failure girls could not answer the reasons except 2.17% to 3.40%, who failed either due to sickness or lack of guidance.

It was interesting to note that all the school going girls in tribal rural and slum areas liked their teachers, but majority of th m in tribal (71.74%) and rural (76.14%) areas could not mention the reasons of liking in contrat to nil in slums. The punctuality of teachers contributed 13.04%, 9.09% and 63.63% liking in tribal, rural and slum respectively. While the affectionate behaviour with girls

contributed 13.04%, 9.09 and 28.13% resp-ctively only 2.17% in tribal and 5.68% in rural school going girls did not answer th.. question.

- All the school going girls of tribal, 75.00% of rural and 68.75% of slum areas thought that their teachers considered them as good students while the remaining (31.25%) were ensure in slum area and 6.82% did not considered thems-elves as good students in rural areas.

The distribution of work in the family in relation to cooking, cleaning utensils, dusting, washing clothes, shopping, care of the children, care of sick, care of old fetching water, fetching fodder, fetching fuel making of cow dung cake, cattle grazing, Agriculture to work and cottage industry showed that in the tribal areas the contribution of females in the above stated activiti s was reported to be 57.14, 70.59, 45.21, 31.04, 8.96, 51.43, 34.33, 29.11, 34.88, 40.45, 22.45, 29.17, 25.64, 24.71 and 30.00 percent respectively. While in the rural female it was found to be 60.30, 53.85, 56.82, 59.84, 23.58, 51.35, 50.72, 46.59, 43.22, 58.82, 57.14, 45.35, 40.00, 46.91 and 25.71 percent respectively, whereas in case of urban slums the involvement of females was observed 60.00, 51.85, 46.43, 60.87, 7.14, 65.00, 65.00, 62.22, 52.38, 63.89,20.90, 81.25, 12.00 and nil percent in the above activities respectively. As regards the girls, their contribution in the various activities enlisted above accounted to 42.86, 27.57, 54.79,25.86, 2.98, 32.86

16.42, 25.32, 26.74, 21.35, 46.94, 18.06,16.67 ,12.94, and 40.00 percent respectively in the tribal areas. In the rural areas the participation in these activities was 35.85, 42.73, 40.15, 37.01, 21.14, 29.73, 21.71, 26.14, 44.91, 27.94, 31.43, 29.07, 30.00, 19.75 and 57.14 percent respectively. In case of slums this was found to be 40.00, 48.19, 63.57, 2.17, 6.76 0.00, 0.00, 20.0, 28.57, 2.77, 76.67, 0.00, 37.50, 0.00 and 0.00 respectively.

The overall performance showed that the female and school going girls mainly contributed in the activities of cooking, cleaning utensils, dusting, washing clothes while the males and school going boys contributed mainly in shopping and agriculture work.

It was found that 65.63%, 35.18% and 33.75% school going girls either did not participat in any of the co-curricular activities or not responded in urban slum, rural and tribal area respectively. The participation of tribal and urban slum school going girls was maximum in sports i.e. 22.92% and 15.63% respectively while of rural girls in dance (30.56%). None of rural and urban slums school going girls participated in essay competition as compared to 8.33% in tribal areas. In debate, the school going girls of all the three areas showed more or less similar interest. The participation in music was found to be 2.08, 6.48 and 0.00 percent in tribal, rural and slum areas respectively.

19.97%, 30.68% and 20.13% of school going girls won prizes/certificates in tribal, rural and slum areas respectively while the remaining either did not won ornot responded, out of various house hold activities (fetching water fuel fetching, care of siblings, cattle, rearing, grazing, cooking and washing clothes. Cottage industries and working as daily wager) tribal girls participated maximum in fetching water (16.93) followed by cattle grazing (14.81), care of animals (13.76) to make cow dung cakes (13.28) care of siblings (11.64), fetching fuel (7.41) and daily wages (0.53) 4.23% of them did not answer.

In rural areas the maximum participation was in fetching water activity (23.10) followed by care of siblings (14.89), fetching fuel (12.16%), cooking (10.03) cattle grazing (9.44%) fetching fodder (9.12%), care of animals (8.21), making cow dung cakes (7.0%), cottage industries (1.21) daily wages (0.61%) and other activities (0.3%) while the 2.43% did not answer.

It is interesting to note that 58.54% of the urban slums school going girls did not answer about their involvement in various house hold activities. While the remaining participated highest in fetching (thought they have tap at home or nearby) water (12.20) followed by care of siblings (9.76), cooking and washing clothes (7.31%), household industries (7.31%) and other activities (4.88%)

It was surprised to note that none of school going girls provided informations about any disease/disability in tribal as well as rural areas. However in the urban slums two girls reported attack of measles and equal number reported about typhoid.

- Out of those school going girls not participated in any of co-curricular activities, it was in urban slums due either ill health (52.38%) or disliking of the activities (47.62%). In rural areas the reasons for non-participation were shyness (31.58%), no organization of programmes (18.42%) parents opposition (5.26%), disliking (5.26%), too young (13.16%) and no response (26.32%). The tribal school going girls did not participate due to lack of facilities (55.56%) shyness (33.33%) or parents opposition (11.11%)

- It was observed that watching T.V was most enjoyful activity for school going girls in rural (30.82%) and slum areas as compared to playing with friends in tribal areas (48.65%). It was interesting that none of the tribal girls watched T.V. 24.32%, 9.43% and 13.04% of school going girls enjoyed by visiting fairs in tribal, rural and slum areas respectively, while the 14.86%, 13.84%, 1.45% listening radio respectively. Entertainment through sports (9.46%, 7.55% and 7.25% of tribal, rural, and slum areas respectively. A very few percentage of school going girls felt enjoyment by travelling trains in studied areas.

89.13%, 67.04% and 93.75% of tribal, rural and slum school going girls respectively reported no order in distributio-n of food in their families, whereas 10.87%, 17.05% and 6.25% had order in their families respectively. 15.91% of rural girls did not respond about this matter.

In all sects of the societies, where there was order in distribution of food, it was found that males were taking food first and female in the last.

The educational aspiration of parents in tribal areas for their daughters was highest (17.50%) for secondary level as compared to their sons to Diploma and degrees (23.50%) .In rural areas, the highest percentage (15.62%) was for primary level for both sexes as compared to diploma and degree for both sexes in urban slums.

As far as educational aspiration of school going girls of tribal areas is concerned the maximum number (26.08) of girls were interested to study upto post-graduate level followed by secondary (19.57), primary (10.87) and upper primary (8.70). While the remaining (8.70) girls did not answer this question. In the rural area 30.68 percent of the girls desired to study upto upper-primary, while only 1.14% of girls upto graduate. The aspiration to post-graduate, senior secondary, secondary and primary level were 10.23, 25.00, 15.91%, 30.68% and 7.95% respectively. 6.82% of school going girls did not have any educational aspiration. All the

school going girls in slum areas had some level of aspiration varying from 40.63% for senior secondary to 6.25% for secondary level.

- As far as educational aspirations of teachers for their children is concerned, it was interesting that the teachers of urban slum desired to educate their daughters and sons to equal educational levels. In the rural areas 59.09% to educate their daughter upto graduation followed by Post-graduation and Higher secondary (13.64) while for boys it was 66.67% for graduate 11.11 for Higher Secondary and 5.56 for Post-Graduation level. The maximum number (43.64%) of teachers in tribal areas wanted to educate their daughters upto graduation level followed by Higher secondary (10.91%), PG (7.27), middle (5.45%), Higher Secondary (3.64%) and S.T. (1.82%) while it was highest for graduation (29.63%) followed by PG (25.93%), Higher studies (12.96%), Higher Secondary (1.85%), STC (1.85%) for their son's.

- Out of 12 head of institutions in tribal areas, 5 were in favour of to educate their daughters only to Higher Secondary level followed by 4 to graduate and one reported to educate to higher level.While for boys, 5 reported to educate to Post-graduate level followed by (4) to graduate, one each to Higher secondary and higher levels of them.
In the rural areas out of 10 head of institutions, 7 had not replied about educational aspiration of their children. For daughters equal number i.e. one each reported to graduate

and post-graduate level. While for boys, two to P.G. level and only one to graduate level. In the slum areas none of the head of institution reported about this subject.

It was found in the tribal areas maximum number (23.00%) of parents. wanted their daughters either as a house wife or nurse compared to 54.17% and 46.00% in favour of as a house-wife in rural and urban slums respectively. It is interesting to note that out of studied areas, the parents in slum areas aspired maximum for their daughters to b a doctor (15.00%) against 4.00% tribal and 1.04% in rural areas. The occupational aspiration for police officer and government servants, similar opinion was reported for their daughters in all the three sects of the societies. In the rural area maximum parents (13.54%) wanted their daughter to be a teacher followed in comparison (12.00%) to in tribal and 4.00% in rural areas. About 4.50% of parents in tribal 2.60% in rural and nil in slum areas were interested in agricultural tasks for their daughters.

The maximum number of parents in tribal and slum areas wanted their sons to be a government servants i.e. 29.50% and 27.00% respectively compared to 22.40% in rural areas., while in rural areas the highest number (27.60%) of parents wanted their sons to be a teacher compared 19.00% in tribal and 10.00% in slum areas.

From all the three sects of the society, maximum

percent of girls wanted to be a teacher (tribal 34.78%, rural 45.45% and slum 34.38%), followed by doctor (13.04% tribal, 7.95 rural and 25.00%slum). None of the girls wanted to be in police services in rural and tribal areas against 25.00% in case of slum areas. It was reverse for nursing profession i.e.-nil in slum areas in compared to tribal (6.52%) and 5.65 % in rural areas.

- Regarding the professional/vocational aspiration of teachers in tribal areas for their children, it was found that majority of them wanted their daughters as a teacher (20.35%) or house wife (18.58%), while for sons it was 14.77% for doctor and 14.34% for engineer. For other professions it varied from 4.42% to 12.83% for daughters and 6.75% to 13.50% for sons. In the rural areas, maximum number of teachers aspired for their daughters to be a doctor (17.35%) and for sons government servant (16.89%). For other professions it was from 4.08% (Political leader) to 14.80% (government servant) for their daughters and 5.41% (male nurse) to 15.35% (doctor) for sons. It slum areas, 13.91% percent teachers aspired for their daughters to be a teacher (13.91%) followed by nurse (13.91%). While 15.53% wanted their sons to be a doctor. The percentage of teachers aspired for other professions. Varied from 5.22% (Engineer) to 13.04% (doctor) for daughters and 5.83% (nurse) to 12.62% (teachers and businessman) for their sons.

The head of institutions aspired for their daughters to be a teacher and nurse (30.40% each) followed by government servant (21.74%), doctor (13.04%) and house wife (4.35%) For sons 31.03% wanted as a teacher. The other head of the institutions wanted for doctor (24.17%), engineer (20.69%) government servant (17.24%) and lawyer (10.34) for their sons in tribal areas. Maximum number of head of institutions wanted their daughter as a house wife, doctor and lawyer (14.58% each) and minimum number wanted daughters as a police officer and business man (4.17%) in rural area, and for sons maximum aspired for government servant teacher and nurse (14.28%) while the minimum for leader and business man (8.16%). In the slum areas, the aspirations for doctor, teacher and nurse was equal (33.33% each) while for sons 66.67 for teachers and 33.33% for business man.

FINDINGS PERTAINING TO DROP OUTS.

The total numb r of drop out girls from the total number of house holds. surveyed was found to be maximum in tribal area, which was 65 and 50 in rural area, where as it was only 21 in case of urb n slum. The age wise distribution of these girls was found to be 50.77% of the total girls in tribal area were of 6.14 age group and 49.23% were of 12.25 agegroup. In rural area 76% drop-out girls belonged to 6-11 age-group whereas in case of urban slum 56.67% girls belonged to 6-11 age-group and 33.33% to 12-15 age group. The age-wise breakup was as shown / are discussed in the report.

To know th most ppropriate reasons for dropping-out of school, it was observed that the below discussed reasons, were reported by the girls of the total from tribal (T), rural (R) and urban slum (US) i.e. (i) inability of parents to bear educational expenditure 5.56 (T) 5.77 (R); (ii) non-condusive school environment- 9.72% (T) 21.15% (R), 15.38%(US) (iii) negative attitude of community towards girls education- 5.56% (T), 3.85%(R), 11.54% (US); (iv) Improper teacher-pupil ratio -11.11%(T), 28.85% (R), 15.38% (US), (v)one teacher for more than one cl ss-4.17% (T) 11.54%(R),11.54%(US) (vi)non-suitability of school timings for girls 8.33%(T) only.(vii) unawareness of community with educational advantages- 18.06%(T), 11.54%(R), 15.38% (US) (viii) illiteracy among community- 3.85% (US)only (ix) dissatisfaction of

community with regards to education- 4.17%(T), 1.92%(R) 11.54%(US), due to child hood marriage 4.17%(T) only. (x) non-availability of seperate school for girls-12.5%(T) 7.69%(R), (xi) dislkking of parents towards girls' being taught by male teachers 1.39%(T), 1.92%(R), (xii) care of sibling 5.77%(R) areaonly, (xiii) non-availability of schools within the catchment area 15.28%(T), 15.38%(US). However, (xiv) parents require their help in parental occupation was recorded by none in all the three areas.

- In case of liking and disliking of these drop-out girls' in all the three sects towards schooling, it was found that 75.38% girls in tribal, 80% girls in rural and 95.24% girls out of the total dropouts have shown their liking towards schooling, whereas only 6% girls in rural area were undecided about the issue and rest have shown disliking.

However, the academic performance of these dropout girls was recorded as 56.92% in tribal, 54% in rural and 52.38% in urban slum areas have clear their last class and rest have failed.

It was found that out of these drop-out girls 56.92% in tribal, 60% in rural area and 61.9% in urban-slum were interested to rejoin the school where as rest did not want to do so.

The number of drop-outs in the family other than the interviewed girls was recorded as one (i) sister by 12.31%

girls in tribal, 14% in rural 9.52% in urban slum and two (2) sister's by only 4.76% in urban slum and three(3) sisters' by 6% in rural area only. Where as 12.31% have reported one (i) brother in tribal area. However, 75.38% in tribal 80% in rural and 85.71% in urban-slum area have reported no other drop-out in the family except the interviewer.

In tribal area 84.61% dropout girls, in rural 80% and in urban slum hundred percent have shown there liking towards there teachers. Where as only 4.62% in tribal and 2% in rural have expressed their disliking . It was also observed that 80%; 82% and 100 p.c. girls reported teachers liking towards them, in all the three respective areas whereas 6.15% and 6% in tribal and rural area have stated that teachers donot like them. It was also found that 81.54% 6.6% and 85.71% girls have expressed their views that they can share personal problems to their teachers, where as 18.46% in tribal, 34% in rural and 14.28% in urban slums not in position to do so.

It was found that 61.54% dropout girls of the total in the tribal and 94% in rural and 85.71% in urban slum areas have recorded their liking for text books, whereas rest have recorded disliking. However, reasons for both liking and disliking were not reported.

Regarding the liking/disliking of these drop-out girls for school subjects, it was found that Hindi, Mathematics,

Science were liked by 75%, 6.25%, 6.25% and social studies, English by 6.25% girls in each case in tribal area. In rural area Hindi, Mathematics, English were liked by 66.67% ,25% and 8.33% girls. In urban slum Hindi, Mathematics, Science, Social studies and English were the subjects liked by 70.59%, 5.88%, 5.88%, 11.76% and 5.88% girls respectively. Where as rest have recorded disliking towards these subjects in their respective areas. However, no response was recorded against the subjects like history, geography, Drawing, Craft, Physical education etc. Although they were on the schedule.

- To know that the difficulty in understanding the subjects may not be the cause of dropout. These girls were interviewed regarding teacher's cooperation in overcoming the subject difficulties. Surprisingly,

it was found that 69.23% girls in tribal, 54% in rural and 57.14% in urban slum areas have reported good cooperation of teachers in overcoming subject difficulties, where as 26.15%, 26% and 23.81% in the respective areas have not. However, 4.62% in tribal, 20% in rural and 19.05% in urban slum have not answered.

It was interesting to note that out of these drop-out girls 69.23% in tribal, 74% in rural and 80.95% had no difficulties in completing the home work. Where as rest had reported they had some difficulty out of which 6.15% 12% and 9.52% have reported lack of guidance at home as reason for difficulty in all the three areas respectively

where as 18.46%, 14% and 4.76% have recorded blue to house hold work. However, 6.15% girls in tribal and 4.76% girls in urban slum have reported the negative attitude of their parents towards home assignment.

So far as the assistance provided by some one at home in completing the home-work is concerned, it was found that 75.38% girls in tribal 80% in rural and 66.67% girls in urban-slum saught /had no assistance. Where as 12.31%, 10% and 14.29% girl's from tribal, rural and urban slum areas respectively were assisted by parents, 6.15%, 6% and 9.52% by relatives in all the three areas respectively. However, 6.15% and 2% only in tribal and rural area have reported help from neighbour and 2% and 9.52% by friend in rural and urban slum only.

According to these drop-out girls in all the three areas, i.e., tribal rural and urban-slum, it was reported by 75.36%, 74% and 100% girls in the three respective areas that school is not far away from their residences. Whereas 20% in tribal and 12% in rural areas only had reported difficulty in reading school and rest have reported no such difficulty.

Regarding means of convenience it was found that 75.38% girls in tribal, 74% in rural and 100% in urban-slum go on foot to their respective schools. Whereas only in rural area 14% make use of bicycle as convenience to go to school.

However, 24.62% in tribal and 12% in rural area did not responded.

- In tribal area these dropout girls' about 56.92% 80% in rural and 90.48% girls reported that they were regularly attending school when they were going to school. Whereas rest were irregular. Regarding the reason's for their irregularity it was recorded that 36.42% and 20% have reported family in tribal and rural areas and economic reasons by 6.15% girls in tribal area. However, 9.52% girls in urban-slum did not answered.

- It was found that 56.92% girls in tribal, 80% in rural and 90.48% in urban-slums have reported that they were punchnul in attending the school. Where as rest were late some time. The reason's for being late were family reported by 9.23%, 0.4% girls in tribal and rural areas, economic by only 1.84% girls in tribal area, school at distance by 20% in tribal and 12% by girls belonging to rural area. Wher as of school timings was reported by 12.37% in tribal 0.4% in rural and 9.52% girls in urban slum areas as reason for being late in school.

The opinion of these drop-out girls from all the three sects was sought regarding the reactions of family members teachers' and friends about their schooling. In tribal area it was found that brother, sister, teacher, friends liked it. Whereas in case of father it was only

liked by 76.92% and by 46.15% mothers only. Whereas the girls from rural areas have reported their school going was liked by brothers, sisters, friends, teacher's hundred percent and by 86% Father and 54% mothers, so far as urban-slum is concerned it was reported that 66.67% mothers, 80.95% father and 76.19% sisters liked their school going, rest did not in all the three areas. However, in case of mother and father 3.08%, 23.08% girls in tribal and 19.05% ,14.76% girls in urban-slum areas have reported that they cannot say, respectively.

- Occupational/Professional aspirations of these drop-out girls were sought. In tribal area 69.23%, 80% in rural and 61% in urban-slum reported that they want to be house-wife, To be an teacher or for re-schooling 12.31% girls in tribal and 9.82% in urban-slum area have expressed their desire. 18.46% in tribal and 14.29% in urban-slum wated to be Nurse in future. Where as 20% girls' belonging to rural and 14.29% from urban slum were interested in sewing work.

- Most enjoyed activities by these drop-out girls were enlisted as listening radio, watching T.V., sports, reading books, visiting fairs, playing with friends, visiting gardens/lakes etc. and traveling by Rail/Road. It was found that minimum and maximum percentage of responses of girls have recorded most enjoyed activities as-by 2.63% watching

T.V. to 26.32% listening radio in tribal area, by 3.57% sports to 28.57% listening radio in rural and by 3.57% as sports to 32.14% listening radio in urban-slum. Where as visiting gardens/lakes, etc. were not recorded by respondents in rural area and playing with friends, visiting gardens/lakes etc., traveling by Rail/Road were not recorded by girls belonging to urban slum.

Out of the seven enlisted facilities at home the dropout girls from tribal, rural and urban-slum areas reported no difference was observed by their parents in providing these facilities on the bases of sex. The percentage reporting so far each was, i.e. (i) food-56.97%, 80%, 38.10%, (ii) clothing- 81.54%, 74%, 32.38%, (iii) games/sports- 63.08%, 74% and 47.62% (iv) Books and stationery 81.54%, 66%, 61.90% (v) help in studies -87.69%, 60%, 23.81% in urban-slum (vi) religious/social functions- 65%, 66%, (vii) for other functions- 93.85%, 92% in tribal and rural areas. Where as girls from urban slum did not responded for the last two facilities. However, the rest have reported some difference was there, the details of this treatment were not recorded.

Regarding the order distribution of meals at home, 78.46%, 84% and 61.9% dropout girls have reported that there is no-order in all the three sects, i.e. tribal, rural and urban-slum areas respectively. Whereas only 12.31%

from tribal, 10% from rural and 9.52% girls have accepted so. However, 9.23% girls belonging to tribal, 6% from rural and 28.58% from urban slum have not responded. In case of person having meals first and last in order out of 8, 5 and 2 responses recorded by girls' from tribal, rural and urban slums areas. It was found that 75% girls in tribal, 80% in rural and 100% in urban-slum have reported as father to be the first and mother as last to have was reported by hundred percent in all the three sects of the society under study. Whereas youngsters were reported to home meals first by 25% in tribal and brother by 20% in rural area.

It was observed that in all the three areas i.e. tribal, rural and urban-slum the girls provided help in enlisted activities. The percentage for each activity was (i) fatching water- 37.84% 35.25%, 7.14% girls respectively (ii) collect wood 8.78%, 18.03% (iii) collect fodder 7.43%, 5.74 only in tribal and rural areas respectively, (iv) rearing children by 8.78%, 7.38% and 25%, (v) making cow dung cake- 11.49% in tribal and 05.74% in rural (vi) care of cattle- 7.43%, 5.74% and 7.14 percent (vii) cattel grazing-5.41%, 6.56% in rural area only (viii) cooking meals and washing clothe- 8.78%, 6.56% and 39.24% (ix) other home work- 2.03%, 5.74% and 10.71% (x) Economic work- 2.03%, 3.28% and 10.71% in urban slum respectively.

It was reported that in all the three area's

under study, i.e., 92.31% drop-out girls in tribal, 94% in rural and 76.19% in urban-slum were not suffering from any cronic disease or disability. How ver, 7.69% in tribal, 4% in rural and 14.29% girls have reported sufferings from malaria and 2% by Jaundice in rural area only. In urban-slums 9.52% were found to be suffering from skin disease. For the diseased, treatment was offered to 40% in tribal 100% girls in rural and 20% in urban-slum through private doctor and 60% through quacks in tribal and 60% through Hakim in urban slum.

FINDINGS PERTAINING TO NON-ENTRANT GIRLS

The reasons were sought for non-entrants to any Educational Institution at Elementary level by the girls of 6-14 age group from the three sects of society under study i.e. tribal, rural and urban-slums. They were categorised under four heads, economic, social, Educational, family and personnel reasons.

It was found that out of 118 responses under different categories of 76 girls' belonging to tribal area the reasons recorded by non-entrant for not attending any education institution were mainly economic reported by 34.75% girls and family reasons by 33.05% followed by educational and social by 22.88% and 9.32% girls respectively. Where as in rural area. The main reasons reported were social and economic by 41.60% and 27.01% non-entrant girls. Secondly

there non-entrant daughters it was found that a good percentage of parents i.e., 57.89% and 35.86% from tribal and rural areas were willing to educate their daughters. However, rest have not shown any interest or given any opinion in this regard. It became necessary to know the reasons for there non-willingness. In this regard it was found that non-availability of school not interested due to house hold activities and economic status/poverty were the main reasons reported. In tribal and rural areas household activities by 7.89% and 19.51% and low economic status by 7.89% and 9.76% were the main reasons reported by the parents for unwilling-ness to educate their daughters.

It was interesting to note that only 1.32% parents have reported non-availability of school as reason for non-entrants from tribal area. Wher as 7.89% and 9.71% have expressed poverty as the main factor from both tribal and rural areas respectively. 2.63% parents were not interested to educate their daughters. Rest of the parents remained silent.

The literacy level of these non-entrant girls of tribal and rural areas was judged on the bases of reading and writing ability. It was found that only 36.59% non-entrant girls' of rural area were able to read and write their names, where as 63.41% girls in rural and 100% girls in tribal area were not able to do so. It was also found that teacher and neighbour were reported to be the person who taught them. Although the percentage of girls' reported so was very less,

family and educational reasons by 24.82% and 6.57% girls only. However, no reasons for non-entrants were recorded from urban-slum area, because all the girl's were attending one or the other educational institution at elementary level of the age-group under study.

It was found that out of 76 and 82 non-entrant girls from tribal and rural areas 57.89% and 53.66% have desire to entre the schooling system where as rest have no desire to do so. However, girls from tribal and rural area's were also requested to shar their opinion on discussion on this issue with there parents. It was observed that 52.27% non-entrant girls from tribal and 63.64% from rural areas were constantly expressing their desire to respective parents to educate themself. However, rest were silent on the issue.

Feelings' generated after watching their counter parts going to schools about educating them selves. It was found that 36.84% and 34.15% non-entrant girls from tribal and rural area's respectively have expressed their desire as- " I too must go to school", whereas a large number of them stated that 'I do not know'. The percentage of such girls out of the total sample was 41.10% and 57.32% from triba and rural areas respectively. How ver, 21.05% and 8.54% girls belonging to tribal and rural areas recorded that "they do not want to go to school".

Looking into parents attitude towards education of

i.e. 4.88% and 3.66% in each case respectively. Where as 18.29% girls could not recall and rest did not mention anything regarding this issue.

However, regarding the level of numeracy it was recorded that 23.68% and 36.59% girls knew counting upto 50 from both the areas. Only in rural area 6.1% non-entrant girls could count upto 100. So far as the person who taught numerals was concerned it was found that teacher/instructor was reported for the same by 23.17% girls in tribal and by 10.53% girls in rural area, followed by friend , by 9.21% and 4.88% girls respectively in both the areas. However, brother, sister or parents contribution was found to be almost negligible in comparison to them, i.e., 1.31% and 2.63% girls reported from tribal and 4.88% and 3.66% from rural area respectively.

Listening radio, watching T.V., playing games, visit to fair, playing with peer group or friends, touring going for picnic were reported to be the main activities for enjoyment by non-entrant girls from tribal and rural areas. It was found that out of 102 and 125 responses from both the area's 43.14% and 32.80% girls have reported playing with peer group or friends are main activity followed by 17.68% and 20% girl's reported listening radio from tribal area only. Whereas 17.23% and 2.8% girls in both areas respectively reported watching T.V., and visit to fair as main activity very less percentage of girls reported other

listed activities as source of enjoyment.

It was observed that 10.53% and 19.51% non-entrants girls' from tribal and rural areas wanted to be a teacher in future, 6.58% and 4.88% aspired to be as government servant where as only 1.32%and 8.54% girl's wanted to become tailor, 10.53% and 30.49% girl's wanted to be as House-wife in both the area's respectively. However a large percentage of girls, i.e., 68.42% and 36.59% did not responded.

It was also found that 26.31% girls from tribal and 34.15% from rural area were willing to join literacy class if organised and 22.37% girls from tribal and 7.32% from rural area were interested in joining income yielding work. Where as 7.32% wanted hobby classes to be organized and 28.05% were interested in education regarding nutrition: 6.58 % girl's from tribal area wanted any other programme should be organised. Although 44.74% girls from tribal and 23.17% from rural area did not responded.

In providing facilities to the childrens, Some difference in observed by the parents among children's of both the sexes. Regarding this attitude of parents it was found that out of 76 and 82 non-entrant respondents from tribal and rural areas respectively only 13.16% and 14.63% have accepted that difference in food, clothing, in providing toys/games, stationery, help in studies, opportunity to participate in religious, social and other functions etc. was observed between them and then brothers in both tribal

and rural areas 7.84% from tribal and 24.39% girls' recorded that some times it is so, other-wise in general it is not where as a large percentag of girls' i.e., 78.95 from tribal and 60.98% from rural area reported no-difference is observed.

Regarding order of preference in serving the meals at home, out of the total respondents from both the areas, i.e. tribal and rural 96.05% and 96.34% girls recorded that no order of perference is observed in serving the meals at hom only 3.95% and 3.66% girls' have reported father as first person to eat in the family and same percentage of girls' reported mother as last person to eat at home.

It was found that non-entrant girls' belonging to tribal and rural area, surveyed provide help in the following house-hold activiti s-Fetching water, fuel, fodder, take care of siblings making cow dung cake, cattle rearing, grazing, cooking, washing clothes, working in cottage industries, etc. It was also recorded that in tribal area the help provided by girls' in above enlisted household activities ranged from 3.15% on cottage industry to 11.24% in cattle rearing and in rural area it was 9.62% in making cow dung cake to 18.31% fatching water.

So far as the chronic disease or disability is concerned it was found that only 2.44% non-entrant girls' were suffering from chronic fever in comparison to tribal girls' i.e., 10.53% where as rest of the girls were reported to be suffering from none.

The opinion of non-entrant girls' regarding the equality of sexes was sought with the help of thirteen statements. They were (i) boy's and girls' require equal education, (ii) there should be equal distribution of duties and responsibilities between boys and girls (iii) they require similar food (iv) same health and medical care should be provided to both, (v) equal freedom (vi) equal time to play (vii) can perform all tasks with equal efficiency, (viii) both should be educated with same type of education on care of siblings, cooking and medical skills, etc.(ix) all occupation are equally appropriate for both the sexes (x) same work and same salary rule should be observed for both, (xi) they can care out equal responsibility with equal efficiency (xii) Husband and wife should take all decision collectively, (xiii) they possess similar intelligence and talent. It was found that in the tribal area the percentage of non-entrant girls which agreed with above statements ranged from 2.63% to 14.47% for each statement in dependently and which disagreed ranged from 2.63% to 9.21% girls' whereas a good percentage of girls' were undecided so far as these statements are concerned, which ranged from 80.26% to 92.10% girls. In case of rural area the percentage of girls' agreed ranged from 86.58% to 97.56% and from 0.00 to 3.66% girls' disagreed. Whereas 1.22% to 9.76% non-entrant girls have recorded their opinion as undecided on these statements.

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FINDINGS REGARDING EQUALITY OF SEXES

The opinion of head of family/Institution/teachers/school going/non-entrant/dropout girls, regarding equality of sexes was judged by thirteen statements. Each statement was scaled (rated or evaluated)on three levels agreed, undecided and disagreed about equality of sexes. The statements were :

1. Boys and girls require equal education.
2. There must be equal distribution of duties and responsibilities between boys and girls.
3. Boys and girls require same type of food.
4. Similar medical care must be provided to boys and girls.
5. Equal freedom must be provided to boys and girls.
6. Boys and girls should be given equal opportunities for games.
7. Boys and girls can perform all tasks with equal efficiency.
8. Training regarding care of siblings, cooking medical skills should be provided to boys and girls.
9. All professions are equally good for boys as well as girls.
10. There should be provision of same salary for same work irrespective of sex differences.
11. Females and males can bear all responsibilities with equal efficiency.
12. Husband and wife should take all decision collectively.
13. Boys and girls are equally intelligent and talents.

The opinion of head of family regarding the equality of sexes was sought with the help of above statements. It was found that the percentage of head of family for equality of sexes ranged from 74.00 to 96.50 for agreed from 00.0% to 22.00 for disagreed and 1.50 to 6.50 % for undecided in the tribal area. In the rural area variations were from 72.92% to 96.88% for agreed, 3.12% to 10.94% for undecided 0.52% to 13.02% disagreed compared to 86.00% to 94.00% for agreed, 02.00 to 06.00 % for undecided and 03 to 09 % for disagreed to equality of sexes in slum area.

For the reasons of girls droping out of schools, the opinion of parents ranged from 12.50% to 87.50% for agreed, to enlisted reasons, while 1.00 to 12.00% were undecided and 10.00% to 79.50% disagreed in tribal areas. In the rural area it varied from 18.23% to 93.75% for agreed, 1.56% to 9.90% for undecided and 4.69% to 77.60% for disagreed for given reasons . of droping out of girl child. 10.00% to 51.00 percent parents agreed, 0.00% to 13.00 % undecided and 44.00 to 79.00 % disagreed in slum area with the reasons mentioned in the table 6.2.

In all the studied areas it was found that most of the head of families were of positive opinion to the questions asked on importance of girls education except to the question No.4 i.e. about the faith of educated girls in old values where 27.60% to 45.50% of parents were agreed as compared to

41% to 61% were disagreed. In the tribal area the percentage of opinion varied from 45.50 to 92.50 for agreed, 3.00 to 13.50 for undecided and 4.50 to 41.00 for disagreed. While in rural area it ranged from 27.60% to 93.23% for agreed, 4.69 to 16.67 for undecided and 2.08% to 55.73% for disagreed. In the slum, area 32.00 to 92.00% of the head of families agreed, 3.00 to 14.00% undecided and 3.00 to 61.00 disagreed on the questions mentioned in table 6.3.

The opinion of school going girls regarding the equality of sexes showed that about 56.52% to 86.96% girls agreed in tribal area, 70.45% to 84.09% in rural area and 65.63 to 87.50% slum area. The percentage of disagreed about equality of sexes ranged from 2.17 to 15.22, 4.55 to 10.23, and 3.12 to 9.37 in tribal, rural and slumareas respectively.

It was found that the percentage of dropouts girls for equality of sexes ranged from 70.77 to 80.00 for agreed, 4.61 to 10.76 for disagreed in tribal area. While 10.77% to 24.62% were undecided to give their opinion regarding equality of sexes. In the rural area variations ranged from 78.00 to 88.00 for agreed, 2.00 to 12.00 disagreed and about 6.00 to 16% undecided about this issue. In the slum area the agreed percentage varied from 61.90 to 90.48, while only 4.76 % to 14.29%, and 4.76% to 23.81% were disagreed and undecided respectively.

It was surprised to note that the percentage of

non-entrant girls regarding equality of sexes ranged from 2.63 to 14.47 for agreed only in tribal area ,while 30.26% to 92.10% undecided and 2.63% to 9.21% disagreed regarding equality about sexes. In the rural area, agreed percentage ranged from 36.58 to 97.56, 0.00 to 3.66 disagreed and 1.22 to 9.76% were undecided. The above finding clearly showed that there was vast difference in opinion of rural and tribal non-entrant girls for equality of sexes.

- It was found that most of the teachers were of positive opinion (agreed) regarding the importance of girls education in all the studied areas. In the tribal area the percentage of opinion of teachers varied from 64.91 to 96.49 for agreed, 1.76 to 5.26 for undecided and 1.76 to 35.09 for disagreed. In the rural area it ranged from 36.17% to 93.62% for agreed, 2.13% to 10.64% for undecided and 2.13% to 57.45% for disagreed regarding importance of girls education, while in slum area 58.82% to 82.35% were in favour of girls education, 11.76% to 41.18% undecided and 2.52% to 5.88% were disagreed.

For the reasons of girls droping out of schools,the agreed opinion of teachers in all the studied areas was more or less equal (60.58%, 61.70% and 61.57% in tribal, rural and slum respectively). While 27.68% ,16.31% and 23.14% in tribal rural and slum area respectively were disagreed regarding the mentioned reasons of girls dropping out of the schools. Only 11.74%, 21.98% and 15.29% respondents of

tribal, rural and slum respectively were undecided regarding the mentioned reasons (Table No.6.6).

RECOMMENDATIONS

Above all, Rajasthan has set the goal of achieving the UEE by the year 1995 in line with NPE, 1986 and the constitutional Directives of free and compulsory education for all the children upto the age of 14. This can be done onlywhen over 2.5 million girls still outside school (non-entrant) are brought into the system through formal/ Non-formal education.

Most of the parents in all the studied areas have different professional aspiration for their sons and daughters. They wanted their daughter as a house-wife and son as a Government servant, how valuation of female and discriminating attitudes towards female child should be discouraged through Non-formal education.

As interviewed by most of the parents the free education is not cost free. Hence support services and incentives should be given to the girl child.

As interviewed, most of the rural/tribal/slum girls in studied areas of Rajasthan they preferred female teachers of their own region. This factor may add to continuance of schooling in all areas, Hence female teacher percentage should be increased.

Most of the primary schools in Rajasthan (studied areas) are located within a radius of one Km. But the

existing norms for middle school of 3 km. distance may have to be revised. Due to low Physical Mobility of girls their education after Primary schooling is discontinued.

6: Most of the middle schools in rural and tribal areas are co-educational institutions. This variable leads to discontinuance of rural/tribal girls at middle level. As per the demand posed by the parents under survey one can safely recommend that. There should be separate schools for girls in interior remote areas.

7: As is depected from the discussion on findings that, if vocational courses are geared specifically for preparing women primary teachers/Anudishikas/Anganwari workers/ paramedical workers in order to meet the demand for the 'Programmes of Education 'Health for All', by the year 2000 A.D. it may help the girls' from rural as well as tribal areas to continue their education further.

8:- Poverty, illiteracy of parents and conservative attitude of the communities were the chief causes of non-enrolment and non-attendance of girls as reported in Rajasthan. By over coming these factors girls enrolment and attendance in schools as well as other education centres/ may be improved.

9:- In general the domestic work of all kind is the sole responsibility of the female members, i.e. women and girls in the family. Male's domination is prevalent in

Marketing. Some vocational/educational courses for change in attitude for the division of labour and equal distribution products irrespective of sex differences should be launched through different agencies in the state.

10:- The reasons for dropping out of school recorded were mainly improper teacher-pupil ratio, One teacher for more than a class, non-suitability of school timings, dissatisfaction of community with regards to education, non-availability of separate school for girls within catchment area, which needs attention from the Authorities of the education department become most of them sound to be administrative in nature. The social reasons as hinderence in the continuance of girls' education specifically in rural/tribal area's were illiteracy among community, child-hood marriage, unawareness of community with educational advantages, etc. can be emphasised and removed through community development programmes launched by the central as well as state Government to reduce the drop-out rate of girls' in schools at elementary education level.

11:- As found in above study the participation in cocurricular activities was low in all the studied area either due to their shyness or parents apposition. Shyness trait should be checked by respective teachers programmes through ECCE should be launched to bring change in the parental-attitude to increase the girls participation.

12:- So far as the non-entrant girls in rural tribal area are concerned the economic (poverty) and social reason's were recorded for their being out of school. As already stated some facilities in terms of educational-aid should be provided by the central as well as state government to facilitate them to educate themself because most of the non-entrants have desired to join school, and community education programmes should be strengthen in state and coverage of such programmes should be increased on mass-media.

13:- The rural and tribal culture continue to stress early marriage on account of low female literacy and low employment opportunities. Early marriages should be discouraged through the Adult education programmes in the state.

14:- More work needs to be done in the area of improving regularity of girls in schools.

15:- Equality between sexes is listed as a core value in the National curriculum proposed by the National policy on Education 1986. Primary and middle schools are the best places to build a positive self image among the girls. This value can be inculcated through curriculum.

16:- The policy of non-discrimination should be pursued vigorously to eliminate sex stereo typing in vocational and professional courses and to promote women's participation in non-traditional occupations.

17.- In almost all the three sects of the society males were the main decision makers. The improvement of women is expected to come about through collective reflection and decision-making. This should be encouraged through educational programmes relayed on the mass-media in the regional dilect to make more effective in the rural/tribal area's in the state.

18:- Gender specific data needs to be collected for all schemes like ICDS,UIP, SNP hospital and medical attendance malnutrition etc.

19:- The girl child in the rural/tribal areas would benefit most from expanded educational provision and from a sex bias free curriculum, urgent attention needs to be paid to.

20:- As opinion of the parents from tribal house holds regarding aspirations for their children's education was found to be different for both the sexes.(They wanted to educate girls only upto sec level as compared to boys upto diploma degree level).

21:- The concept of equal opportunities to all and human right should be discussed in all the educational programmes. To reach to the mass in rural, tribal and slum area's in appropriate manner in the state.

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APPENDICES

I- Tool Used for Case Study.

II-Case Studies

III-Schedules Used For Data Collection

व्यक्ति अध्ययन प्रपत्र

व्यक्ति अध्ययन क्रमांक ------------------
अंकन तिथि ------------------
विद्यार्थी का नाम ------------------
जन्म तिथि ------------------
लिंग ------------------
कक्षा ------------------
पिता का नाम ------------------
स्थायी पता ------------------
स्थानीय पता ------------------
समस्या का श्रोत ------------------

प्रमुख समस्या ------------------

समस्या प्रारंभ होने का समय ------------------

सामान्य परिचयात्मक विवरण

जन्म संबंधी
जन्म स्थान ------------------
जन्म के समय माता का स्वास्थ्य ------------------
जन्म के समय बालक का स्वास्थ्य ------------------
जन्म के साथ हुई किसी कठिनाई का वर्णन------------------
जन्म के समय क्या बालक पूर्णतः स्वस्थ था------------------
जन्म के समय वजन ------------------
जन्म के समय हुई किसी दुर्घटना ------------------
जन्म के समय लगी कोई शारीरिक चोट ------------------

शारीरिक दशा

बालक का सामान्य स्वास्थ्य ------------------
ऊंचाई ------------------
वजन ------------------
इन्द्रिय दोष ------------------

शारीरिक [illegible] का वर्णन ------------------

स्वास्थ्य

बचपन में हुई बीमारियों के नाम और समय ------------------

बचपन में हुई दुर्घटनाओं का वर्णन ------------------

बचपन में हुई शल्य क्रिया का वर्णन ------------------

बचपन की बीमारियों के इलाज के स्थान और परिणाम ------------------

विकास

जन्म के समय से दूध पिलाने की समस्या

बालक ने मां का दूध पिया है या डाब्बे का ------------------

बैठने की आयु ------------------

खड़े होने की आयु ------------------

चलने की आयु ------------------

बोलना प्रारंभ करने की आयु ------------------

स्वयं बाहर जाकर इन्द्रिय-निस्तार की आयु ------------------

स्वयं अपने कपड़े पहनने की आयु ------------------

पालक की दृष्टि में बालक के विकास की दशा ------------------

आदतों का विकास

क्या बालक नियमित समय पर सोता है ------------------

क्या बालक नियमित समय पर भोजन करता है ------------------

क्या बालक अन्य समवयस्क बालकों के साथ खेलता है । ------------------

क्या बालक को अंगूठा चूसने की आदत है ------------------

क्या बालक स्वयं अपनी नाक या कान बार बार दबाता है । ------------------

पालक की दृष्टि में बालक की अन्य आदतों का विवरण ----------------

वाणी संबंधी कठिनाई

क्या बालक को स्पष्ट बोलने में कठिनाई होती है ----------------

क्या बालक हकलाता/तुतलाता है ----------------

बालक कुछ विशेष शब्दों का उच्चारण स्पष्ट नहीं कर पाता ----------------

क्या बालक को सुने हुए शब्दों को दुहराने में कठिनाई होती है ----------------

संवेगात्मक कठिनाई

क्या बालक शांत प्रकृति का है ----------------

क्या बालक उदास रहता है ----------------

क्या बालक चंचल स्वभाव का है ----------------

क्या बालक शीघ्र क्रोधित हो जाता है ----------------

क्या बालक भयभीत सा रहता है ----------------

क्या बालक शीघ्र उत्तेजित हो जाता है ----------------

क्या बालक अधिक संकोचशील है ----------------

क्या बालक कोई जिम्मेदारी के काम से घबड़ाता है ----------------

क्या बालक प्रत्येक कार्य में शीघ्रता करता है ----------------

क्या बालक हठी स्वभाव का है ----------------

क्या बालक निर्दयी स्वभाव का है ----------------

क्या बालक में बदला लेने की भावना तीव्र है ----------------

क्या बालक कमजोरों और छोटों को सताता है ----------------

क्या बालक में सामग्री नष्ट करने की मनोवृत्ति है ------------

क्या बालक सदैव दिवास्वपन में डूबा रहता है ------------

क्या बालक घर से अधिक समय तक बाहर रहता है ------------

क्या बालक विद्यालय से भागता है ------------

क्या बालक अवज्ञाकारी है ------------

क्या बालक विद्यालय के सामान्य नियमों की अवहेलना करता है ------------

समंजन सम्बंधी कठिनाई

क्या बालक को अपने परिवार में समंजन में कठिनाई होती है ------------

क्या बालक को उसके पालक चाहते हैं ------------

क्या बालक अपने भाई बहनों से मिलकर रहता है ------------

क्या बालक का पास पड़ौस में आदर होता है ------------

क्या बालक अपनी आयु के बालकों के साथ खेलता है ------------

क्या बालक के मित्र उसे अपने साथ खिलाना पसंद करते हैं ------------

क्या बालक के मित्रों की संख्या अधिक है ------------

क्या बालक अपने घर अपने मित्रों को खेलने बुलाता है ------------

क्या बालक अपनी वस्तुओं को दूसरे मित्रों का उपयोग करने देता है ------------

क्या बालक का विद्यालय में सम्मान होता है ------------

क्या बालक को कक्षा या विद्यालय में कोई विशेष महत्व का पद मिला है ------------

क्या बालक में नेतृत्व के गुण हैं ------------

क्या बालक शीघ्र दूसरों से मित्रता कर लेता है ------------

क्या बालक को उसके शिक्षक चाहते हैं ------------

क्या वह सामूहिक कार्यों में भाग लेते हैं ------------

क्या वह अवकाश का समय मित्र मंडलों में व्यतीत करता है ------------

अभिरुचियाँ

बालक की मुख्य अभिरुचियां कौन कौन सी है ------------

बालक अवकाश के समय क्या करता है ------------

किन-किन खेलों में बालक की अभिरुचि है ------------

बालक बाह्य खेलो या घर में खेले जाने वाले खेलों को अधिक पसंद करता है ------------

बालक प्रायः किस प्रकार की पुस्तकें पढ़ना पसंद करता है ---- ------ -----

उसकी हॉबी क्या है ----------------

क्या बालक सामूहिक या केवल एक या दो मित्रों के साथ खेले जाने वाले खेल खेलता है । ----------------

क्या बालक में संग्रह करने की प्रवृत्ति है ----------------

बालक किन वस्तुओं का संग्रह करता है ----------------

विद्यालयीय विवरण

विद्यालय में प्रथम प्रवेश के समय की आयु ----------------

विद्यालयों के नाम जहां बालक ने अध्ययन किया है । ----------------

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विद्यालय बदलने का कारण ----------------

क्या बालक किसी कक्षा में अनुत्तीर्ण हुआ है- ----------------

अनुत्तीर्ण होने का कारण ----------------

बालक के विषय ----------------

बालक के अरुचिकर विषय ------ ----------

बालक की प्रगति औसत से कम औसत या औसत से अधिक रही है ----------------

कक्षा में बालक की गतिशीलता -------- --------

क्या बालक पाठ्यसहगामी क्रियाओं में भाग लेता है ----------------

बालक विद्यालय की किन किन गतिविधियों में सक्रिय भाग लेता है ----------------

बालक का अपने शिक्षकों के प्रति व्यवहार कैसा है। ---------------

बालक का अपने मित्रों के साथ व्यवहार कैसा है। ---------------

क्या बालक नियमित रूप से विद्यालय में उपस्थित रहता है। ---------------

यदि बालक अनुपस्थित रहता है तो उसका मुख्य कारण क्या है ? ---------------

बालक की विद्यालय के प्रति अभिवृत्ति कैसी है ? ---------------

बालक विद्यालय के नियमों का पालन करता है। ---------------

बालक की शैक्षिक योग्यता क्या है ? ---------------

बालक कक्षा या विद्यालय के किस महत्वपूर्ण पद पर रहा ? ---------------

क्या बालक को उसकी कक्षा के अन्य विद्यार्थी पसंद करते हैं ? ---------------

बालक विद्यालय की किन किन बातों को पसंद करता है ? ---------------

बालक विद्यालय की किन किन बातों को पसंद नहीं करता है ? ---------------

क्या बालक निर्भीकता पूर्वक कक्षा में अपने शिक्षकों से बात करता है। ---------------

क्या बालक में नेतृत्व के गुण हैं ? ---------------

क्या बालक अपनी शैक्षिक कठिनाई शिक्षक से पूछता है ? ---------------

क्या बालक अन्य बालकों की सहायता हेतु सदैव तैयार रहता है ? ---------------

बालक की शैक्षिक प्रगति के पिछले तीन वर्षों का परिणाम

परीक्षा	विषय एवं अंकों का प्रतिशत									
	1	2	3	4	5	6	7	8	9	10
वर्ष	अंग्रेजी	हिन्दी	गणित	विज्ञान	सामाजिक अध्ययन					
19..										
19..										
19..										

पारिवारिक विवरण–

पिता या अभिभावक का नाम ------------------

पिता या अभिभावक की आयु ------------------

पिता या अभिभावक का व्यवसाय ------------------

पिता या अभिभावक की उनके व्यवसाय के प्रति अभिवृत्ति ------------------

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पिता या अभिभावक की शिक्षा ------------------

पिता या अभिभावक का स्वास्थ्य ------------------

पिता या अभिभावक के स्वभाव का वर्णन ------------------

पिता या अभिभावक की बालक के प्रति अभिवृत्ति ------------------

पिता या अभिभावक की बालक से आशायें ------------------

क्या बालक को उसके पिता या अभिभावक स्नेह करते हैं ------------------

क्या बालक को सदैव प्रोत्साहन देते हैं ------------------

क्या बालक की सामान्य आवश्यकताओं की पूर्ति करने को सदैव तैयार रहते हैं ------------------

क्या बालक को पढ़ाई में सहायता करते हैं ------------------

क्या बालक को उसकी इच्छानुसार कार्य करने, खेलने आदि की सुविधा देते हैं ------------------

क्या बालक को उसकी रुचि की वस्तुयें लाकर देते हैं ------------------

क्या बालक को अपने साथ मनोरंजन हेतु ले जाते हैं ?	------------------
क्या बालक के मन में भय जमाने के लिए कभी शारिरिक दंड देते हैं ।	------------------
क्या बालक को सामान्य नियमों के पालन हेतु बाध्य करते हैं ?	------------------
क्या बालक की शारीरिक या बौद्धिक न्यूनता की तुलना अन्य बालकों से करते हैं ?	------------------
क्या बालक और पिता के सम्बंध मधुर हैं?	------------------
क्या बालक को उसके पिता पसंद नहीं करते हैं ?	------------------
यदि पसंद नहीं करते हैं तो किन कारणों से पसंद नहीं करते ?	------------------
माता का नाम	------------------
माता की आयु	------------------
माता की शिक्षा	------------------
माता का व्यवसाय	------------------
माता का स्वभाव	------------------
माता का पिता से सम्बंध	------------------
माता का बच्चों से सम्बंध	------------------
माता का स्वास्थ्य	------------------
माता को हुई बीमारियों का विवरण	------------------
माता की बालक के प्रति अभिवृत्ति	------------------
माता की अभिरुचियां	------------------
माता की बालक से आशायें	------------------
माता का विवाह हुए कितने वर्ष हुए हैं?	------------------
माता का अन्य परिवार के सदस्यों से संबंध	------------------
भाई बहिनों की कुल संख्या	------------------
भाई	वहिन ....

बालक का क्रमांक (बालक के क्रम पर ✓ में गोला खींचिये)

	1	2	3	4	5	6
बालक	✓	✓		✓		
बालिका,			✓		✓	
आयु,	16वर्ष	14वर्ष	12वर्ष	10वर्ष	8वर्ष	

परिवार के अन्य सदस्यों के नाम, आयु एवं उनका बालक से सम्बंध

1.

2.

3.

4.

सामाजिक आर्थिक स्थिति-

परिवार की मासिक आय ------------------

आय के स्रोत ------------------

क्या परिवार का स्वयं का अपना घर है ------------------

क्या परिवार के सब सदस्यों के लिए आय पर्याप्त है ------------------

क्या परिवार के सब सदस्यों को सामान्य आवश्यकतायें पूरी हो जाती है ------------------

क्या परिवार को मनोरंजन की सुविधायें प्राप्त हैं (जैसे रेडियो, समाचार पत्र, पत्रिकायें, खेल के साधन आदि) ------------------

लगातार....

क्या परिवार में प्रत्येक बालक एवं बालिका की शैक्षिक आवश्यकतायें पूरी की जाती हैं ----------------

क्या परिवार के सम्बंध अन्य लोगों से अच्छे हैं ----------------

परिवार का निवास का वातावरण कैसा है ----------------

पास पड़ौस के लोग किस कोटि एवं व्यवसाय के हैं ----------------

परिवार की समाज में कैसी स्थिति है ----------------

समाज में बालक का क्या स्थान है ----------------

<u>बालक के व्यक्तिगत गुण-</u>

बालक की बुद्धि लब्धि ----------------

(मनोवैज्ञानिक बुद्धि परीक्षा का नाम तथा उसका परिणाम) ----------------

विशेष कौशल ----------------

(परीक्षण का नाम तथा परिणाम)

बालक की कमजोरियों का वर्णन ----------------

क्या बालक अधिक चंचल है ----------------

क्या बालक क्रोधी स्वभाव का है ----------------

क्या बालक में ध्वंसकारी प्रवृत्ति है ----------------

क्या बालक में बदले की भावना अधिक है ----------------

क्या बालक में कौतूहल की भावना है ----------------

क्या बालक दुष्ट प्रवृत्ति का है ----------------

क्या बालक सदैव विरक्त सा रहता है ----------------

क्या बालक शर्मीले स्वभाव का है ----------------

क्या बालक में सामाजिकता की कमी है ----------------

बालक की अभिक्षमता किस ओर है ----------------

(परीक्षण का नाम और परिणाम)

बालक के व्यक्तित्व के मुख्य लक्षण ----------------

(परीक्षक का नाम और परिणाम) ----------------

बालक का समायोजन किस प्रकार है

(परीक्षण का नाम और परिणाम) ----------------

बालक के अन्य गुणों का वर्णन ----------------

बालक के दोषों का वर्णन - - - - - - - - - - - - - - - -

बालक का अपने प्रति दृष्टिकोण

बालक का अपने प्रति दृष्टिकोण का वर्णन - - - - - - - - - - - - - - -

बालक अपनी समस्या किस प्रकार देखता है - - - - - - - - - - - - - - -

वह अपनी समस्या का मुख्य कारण क्या मानता है ? - - - - - - - - - - - - - - -

बालक की अपने भावी जीवन की क्या योजनाएं हैं? - - - - - - - - - - - - - - -

बालक की कौनसी इच्छायें पूरी नहीं हो सकी है ? - - - - - - - - - - - - - - -

बालक की इच्छायें पूरी न होने का कारण क्या है ? - - - - - - - - - - - - - - -

बालक की समस्या सम्बंधी अन्य वर्णन

बालक के प्रति अन्य व्यक्तियों का अभिमत - - - - - - - - - - - - - - -

बालक की समस्या के सम्बंध में पिता का अभिमत - - - - - - - - - - - - - - -

माता का अभिमत - - - - - - - - - - - - - - -

कक्षा शिक्षक का अभिमत - - - - - - - - - - - - - - -

पड़ौसियों का अभिमत - - - - - - - - - - - - - - -

मित्रों का अभिमत - - - - - - - - - - - - - - -

अन्य सम्बंधी व्यक्ति का अभिमत

बालक की समस्या पर परामर्शदाता का अभिमत-

प्रमुख समस्या का वर्णन

समस्या के कारण

समस्या निवारण हेतु सुझाव

सुझाव का परिणाम

ANITA: WASTED TALENT

Anita, daughter of a Labourer of Partappur, is the eldest child of the family and is fourteen years of age. She has one brother and three sisters, the youngest of whom is just one and a half years of age. Her parents are illiterate Total earning of the family is less than Rs.one thousand per month. Anita's height is 4'10". She dropped out of the school when she was studying in class IV.

Anita was born healthy, and her development has been normal throughout. She possesses a cool temper and an intelligent and tough looks. She is obedient and an asset to the family as she runs the household and looks after her younger brother and sisters well. She spends major portion of the day in collecting fuel for the family. She collects cow dung, prepares cow dung cak s for use in the family and for sale. She expresses this to be her hobby. She is well adjusted in the family, but she does not enjoy respect from her neighbourhood. Her friends are limited, and they do not visit her house. When asked whether she is interested in making collections of objects dear to her she replied that she makes collections of wood pieces.

Parents of Anita do not encourage their children for studies. They do not give freedom to play or study to children. They do not care for the interests of their children, and the term recreation is unknown for the family. Corporal

punishment is not discouraged in the family. Future plan for Anita as reported by her parents is to marry her off within a short period of time. Anita seems to have resigned her fate to the circumstances in which she is brought up. H talent is being wasted in performing menial errands.

REENA: HIGH ACHIEVING

Reena, daughter of a labourer of Partappur is a bright second born child in the family. Currently studying in Class VI, she is reported to be doing well in her class. Both of her parents are literate, and she has an elder sister and a younger brother aged one year. She belongs to a family of low socio-economic status, the total monthly income of the family being Rs. Thirteen hundred only. She is enjoying good health, is smart and hyperactive. At eleven years of age she enjoys a height of 4' 9" and she weighs twenty six kilogram.

Born normally and in good health, she suffered from Cholera and meningitis when she was five years of age. She received treatment in hospital during her sickness. No developmental delays are reported in her case. However, she suffers from speech defect. Her speech is not very clear due to stammering. She is sensitive, but bold. She does not have adjustment problems inspite of her speech defect.

She likes dancing and reading story books. She also shows interest in badminton. Her pet hobby is doll collection and she loves playing with them.

She covets cleanliness, attends the school punctually and enjoys popularity in her class. She is reported to possess leadership qualities and is helpful in nature. Inspite of her hobbies and studies she helps her parents in running household errands.

Her favourite subject is science and she likes social science the least. She likes her school, i.e. Govt. school, Partappur. Though she herself is not so clear about her future vocational plans, her parents desire that she enter the profession of teaching. They desire her to continue her study to whatsoever level she desires.

Laxmi : A Non-attending Isolate:

Laxmi, the daughter of an Agriculturist, was born and bread in Partappur block of Banswara District. She is now nine years of age, but she has never attended any school. Her parents are illiterate and monthly income of the family is about thirteen hundred rupees. Laxmi has two younger sisters, Laxmi had an attack of jaundice when she was three years old, and she received treatment for the same through no medical experts. She started walking and talking normally at the right age, indicating thereby, her normal growth. However from early childhood she developed the habit of chewing clothes, and the habit still persists.

Laxmi stammers a bit and cannot pronounce certain words clearly, even at the age of nine. She remains sad most of the time, and gets easily frightened. She is highly sensitive, and is afraid of accepting any work of responsibility. She is also of a revengeful nature. Her home adjustment is poor. She does not mix up much with her siblings and peers. She cannot make friends easily and detests sharing her belongings with others. She is possessive and dislikes group work. She is lethargic, and her only activity is to run minor errands at home. That too, she does not do willingly. Neighbourhood children do not like her much. When she was born her mother's age was just sixteen years.

Laxmi is conscious of the fact that she is too shy to express herself properly. She is also unhappy because her desire to go to school could not be fulfilled. She expresses that her parents could not send her to school due to economic reasons. When asked about future plans for her, parents express that they would desire her to learn household work properly.

MANJULA : A POVERTY VICTIM DROP OUT

Manjula of Daauka, hardly nine years of age walked out of the educational system from Class II. When asked for the reason the whole family throws the blame on to their poor financial condition. Sh. Gangu, the father of the victim is thirty nineyears of age, an unskilled labourer, earning less than Rs. Four thousand a year with seven members of the family to feed. He is the father of five children i.e., three sons and two daughters. Manjula is the younger daughter of the family and all her brothers are younger to her. Her mother is a quarrelsome ailing fertile domestic lady. She has given birth to five children during sixteen years of her married life, and she is just twenty six years of age. The whole economic burden is currently on the father of the child under reference.

Manjula was born with normal health, and she enjoyed good health upto the age of two and half years. Her later ailments were attended to by a doctor staying in the neighbourhood of the family, and is now enjoying ailment free life. She appears to be emotionally balanced and as per reports from her neighbourhood she is socially acceptable.

She is a calm and bold girl, tom boyism to a certain extent. Swift as a butterfly, she is fast and efficient. Her chief hobbies are knitting and swimming in the pool.

She prefers to stay out of the house and play in groups of children. Her home adjustment, peer adjustment as well as sibling adjustment are all good, but she does not enjoy much respect in her neighbourhood. This is probably due to the fact that her family is staying among people of middle class status where poverty could create a prejudice effect. This probably is also the reason why Manjula stays out of her house and away from neighbourhood most of the time. Children of her own socio-economic status like to play with her. Her father and mother are both illiterate and they fail to fulfil the educational as well as recreational needs of their children. Corporal punishment is acceptable to the family, and occassionally parents make unhealthy comparisons of their children with others in the neighbourhood. It is a matter of sore disappointment for the child that she had to discontinue her studies. Her parents desire that Manjula grows up to be a respectable domestic lady.

KAMLESH : A DESTITUTE NON ATTENDING

Kamlesh, a twelve year old slim pale looking girl of Daduka is the daughter of a labour agriculturist Sh.Durga Dutt. Having never received the privilage of attending a school, she is highly sore about it. Accusing poverty of the family for every problem of her life, she compulsively continue to pull her ears or pick her nose while talking.

At birth she was born normal and is reported to have suffered no developmental delays, a clear indication of her intellectual normalcy. Her communication is clear and fluent. She gives an appearance of calm and fearless personality, and is reported to be responsible in running the household. She is, however, reported to possess a revengeful nature. She has a younger brother and a younger sister, and she cars and loves them both. Her relations with neighbours are cordial, and she has numerous friends, she does not hesitate from sharing her scanty belongings with her friends, and she enjoys team work. Her only hobby is domestic work. She is not very clear about her future plans, but has a keen desire to wear good clothes.

Her parents are illiterate, and they caste a depressive shadow on the children. They are unable to meet the basic needs of their children as their total earning of a month does not exceed Rs.Five hundred. There is a complete lack of recreational activities, and children do not have the freedom even to play. Kamlesh is not liked by her father but her mother is indifferent towards her children.

No.I

Sunil: An Inspired weakling

Fourteen years old Sunil of Daduka is the daughter of Sh. Ramchander, Sh. Ramchander and his wife are both JBT and are working as teacher. Sunil was a born weakling and ailing child. She burnt her right arm when she fell on a buring stove, but was fortunate as recovery in her case was full. Inspite of weak constitution she did not face any developmental delays in mile stone.

She joined school at the age of 6 years and is studyi now in class VIII. She likes Mathematics but hates social studies. He academic record has been above average through out. At school she prefers the company of students who are older to her. Students love to be in her company. She enjoyes good reputation among peers as well as teachers She loves team work, loves to sing, dance, make toys and dress well. She likes to read stories full of valour and bravery. Many of these tastes she has acquired from her mother. She prefers group games to sole or doubles. She has never failed and is very dynamic. She likes her teache and respects them. She is very regular in attending the school, and has developed a very positive attitude towards school and her studies. She never hesitates from expressin her problems to her teachers or parents. She displays lead ship qualities, and her teachers consider her to be their favourite student. According to her teachers the most appreciable quality of hers is to be ever ready to help

others, and her unbounded quriosity.

Her father is a bit emotionally imbalanced personality, but he dearly loves Sunil. He desires that her daughter grow up to be a responsible and reputed citizen. Her parents attend to her all essential needs including help in studies. Sunil enjoys full freedom for recreation and play. Sunil is the eldest child of the family. She has a younger sister and a younger brother.

Monthly income of the family is above Rs. four thousand. Family enjoys good status in society and they are living among agriculturists of middle standard.

Indira Devi : A domineering Attending

Indira Devi of Arthuna is studying in class VIII. Her father attained education upto B.A. and is now in Govt. service. Her mother joining teaching profession aft doing M.A. Monthly income of the family is more than Rupees three thousand. There are only two children in the family, a son and a daughter. Running in thirteenth years of age Indira is enjoys a height of 4'9" and she weights 38 kg. During childhood she suffered from Meningitis at the age [illegible] when she received treatment at primary Health Centre, Arthuna, and recovered fully. Her sleeping habits are irregular for which she blames her father. She likes to play with boys older to her in age. She is in the habit of compusively biting her lips. Her communication skill is well developed.

By nature Indira is restless, fearless easily exitable and irritating. She is also reported to be sensit irresponsible and stubborn. Her revengeful nature and her hostility towards her younger brother is a matter of great concern for her parents. She is also a day drawer and disobedient to a certian extent. Her adjustment with her mother is a big problem, and she is sadistic towards her younger brother. Children are afriad of her and thus she fin[illegible]fficult to develop friendship with children of h age.

In her class she enjoys the status of monitor, she likes playing cricket, kho kho, and kabadi. She prefers outdoor group games to indoor games. She also enjoys painting. She has also developed a literary taste and enjoys reading story books of good quality.

Her most favourite subject is Mathematics but she does not like Science. Her educational attainment has styaed above average throughout her educational career. She has also been taking active part in debates. She neither likes her school nor the teachers teaching in her school, She hardly ever discusses her problems with her teachers, but she is ever ready to help her class fellows in solving their problems.

Her father desires she becomes a pilot, her mother wants her to become a teacher, but the child her self aspires to join Defence Services. The family of the child is living among people of low socio economic status, and it enjoys good reputation. The girl reported that her only desire which her parents do not fulfil is to have a puppy as a domestic pet. Her parents express that they not like dogs as pets.

Mukesh : An Indigent Non Attending

Muk sh, a ten year old girl and the daughter of a tailor of Arthuna has never been to school. Sh. Puran Mal, the father of the case passed class V, but the mother of the case is illitrate. Mukesh is 4'3" tall and is enjoying good health. She has two brothers and three sisters. When asked as to why Mukesh has not been sent to school her mother stated that " there is so much work to do at home that I cannot manage it alone. Father of the children is a tailor and therefore, we have to run the house so how can she be sent to the school? " Laxmi Dvi, the mother of the case is at present thirty four years of age. Total monthly income of the family is not more than Rs. three hundred.

Parents do not motivate the children at all to go to school. When asked as to how leisure time is spent by the child the reply was that we do not get any leisure time. Hobby of the child is also stated to be domestic work.

Mukesn is in the habit of day dreaming. She cannot make friends easily and she has very few friends. Sh also does not accept responsibility for any work independently. She appears to be calm and shy by nature.

Father of the cild has neither any plans for Muk sh nor any expectations from her. Same is the situation with mother. She herself also seems to have accepted the domesticrole that has been forced upon her by circumstances.

BEDO: A Resilent Drop out

Bedo, eleven years of age and daughter of an agriculturist labourer, dropped out of school from class III. She is 4'7" tall bearing 30 kg. of weight with no problems at the time of birth. She enjoyed good health during her childhood, and is even how possessing a stout body. She fell down from a tree once and hurt her right hand wich healed up perfectly getting treatment from a doctor. Her feeding and sleeping habits are all normal and she likes playing with children of her age. Her speech is also well devloped for her age and she is hyperlalkatinue. She is restless by nature and is easily exmitable. She is dauntless and easily accepts work of responsibility though she never thinks before she leaps.

Her parents and friends state that she is obstinate and revengeful by nature. She likes spending much time outside her home and covets taking out animals for grazing. She prefers outdoor games, but does household work also without fuss. She also likes climbing the trees.

Her parents are illtrate and do not have good opinion regarding education of girls. Her parents do not encourage children for sudies or proper use of leisure time, or recreational play. Her father has a calm nature but her mother is a quarrelsome lady. She is also reported

to be very obstinate and all this disturbs the peace of the house. Both her parents desire that she becomes good housewife.

Bedo has two younger sisters and two younger brothers. She does most of the household work. Total earnings of the family do not go beyond Rs. four thousand per year, and therefore education of the children cannot be afforded. Bedo is not sore about leaving school. She does not care for that and feels that she is doing a good job by assisting her parents in running the household. She is liked by children, but they are also afraid of her because of her quarrelsome nature. Every one in touch with her agrees that she is a hardworking child.

HARDA : A SHY NON ATTENDING

harda, a fourteen years old daughter of Sh. Nana
rada has never been to school. She is 4'8"
id her body bears the weight of 48 kg. She has
's and four sisters.

'ather of this case is an agriculturist who is
but hot tempered. He never encourages his
studies, recreation or work. His children
the freedom of playing with their friends.
dren have sibling adjustment and take care of

The only hobby of this girl is collection of
les. She is extremely shy and speaks very
answers to questions were mostly in ' nods'

When asked what desires of hers are not being fulfilled she replied that she does not possess good clothes and ornaments. She also expressed that she would have liked to go to school. Her father thinks that Sharda is an intelligent girl. Her mother feels that she will become proficient in Agriculture skills.

Total monthly income of the family is Rupees five hundred per month, which is too less for the family to make two ends meet. When asked why children are not being sent to school Sh. Nana Mal replied that our problem is to earn bread and schools cannot help us to procure bread.

Basanti : A Fortunate Attending

Bosanti, a nine year old girl of Nadia is the daughter of a line man who received his education upto ... secondary stage. His wife is illitrate. There are in all five children in the house, two sons and three daughters and the youngest daughter is just six months old. Monthly income of the family is Rupees fifteen hundred per month. Basanti is currently studying in class IV in the Primary school of the village.

Basanti has been very fast from her very birth as reported by her parents. Mile stones in her case support thus observation of her parents. Basanti likes to play with children of her age, and she soulders any responsibility give to her with care. She enjoys good reputation at school. She writes and recites small poems and enjoys playing ' Antakshari'. She is proficient in household work and loves activities which allow her to run about here there. She joined the school at the age of five. Best liked subject of hers is Hindi but she does not like Mathematics. Her achievement in all the classes has been normal and she never failed in any of the classes. She is regular in attending her school and her behaviour towards the peers and teachers is polite. She has favourable attitude towards school and she feels that her education in school will be helpful in providing her a good future. She follows the rules and

regulations of the school and she loves studying and playing inthe school. Her parents appreciate her adjustment and achievements in school and provide her ample freedom for study as well as recreation. Beating children, or children beating each other is neither liked nor encouraged in the family.

Mother of this girl is proficient in Agricultural work and gardening. She has very high hopes from her daughter. "Basanti will become a perfect lady" she remarked when asked what expectations she had from her daughter. Basanti's father also hopes and desires that Basanti achieves her educational goals. Basanti her self also desires to study more. However, all the three of them are worried about her education beyond class five because there is no facility for her for education beyond that level in the college. Parents as well as the child desires to study more, enter some service later and become independent. Parents regret that they cannot send her child for studies in English Medium schools. What this child, who has been fortunate to date, has in stone in future is difficult to say. Whether the girl will be allowed to continue her studies in some school outside her village will depend upon various economic, empirical and societal factors.

ILLAICHY : A LABORIOUS NON- ATTENDING

Illaichy of Peeplekhoot is the daughter of an illitrate agricultural labourer who earns no more than about two hundred and fifty rupees per month. He has two sons and four daughters the wife is also illitrate.

Born normally, Illaichy enjoyed healthy childhood She is now ten years old. Physically and mentally her growth is above average. She enjoys playing with children and her speech is well developed. She runs household erands with perfection and responsibility. Her adjustment with siblings is good. She cooks well and is foud of singing local songs. She enjoys climbing trees. She also goes out to attend local fairs.

Her father is of peacefull nature but her mother in an easily excitable lady who often quarrels at home as well as with neighbourers. Beating with blows and sticks is a common disciplining technique used in the family.

Father of the case is sure that his daughter will grow up to be a hand working lady. Her mother has no expectations from her daughter. Illaichy herself is keen to go to school and is unhappy that her parents do not allow her vecause they are poor. Her parents state that poverly is only one of the reasons why they do not send their children to school.

Another reason they give is the distance of the school from their house. They are living among people who are poor and traditional. Everybody in the family admits that it is impossible for them to make two ends meet within the income they have.

KAMLA : A HANDICAPPED SCHOOL GOING

Kamla, seven year old is the daughter of a service man who also has some Agricultural land in Peeplekhoont. Kamla is studying in class IInd of a primary school in Peelplekhoot. Born as a normal child to a normal healthy mother, she suffered an attack of Polio when she was hardly a few months old. She is bearing the burden of the ailment even today. She received treatment in Banaswara Hospital, but her foot got permanently affected. She started walking when she was of 14 months but not properly. She is a girl of calm nature with speech nommally developed. She hesitates from taking responsibility of any kind, probably due to her handicapped condition.

She is liked by her parents and siblings. Her adjustment at home as well as in neighbourhood is almost per fect. She likes to play with children of her age, and she has numerous friends. She loves sharing her belongings with her friends. Her adjustment in school is also good, though she has not been able to become the monitor of her class. She is interested in singing and like games that she can manage. She also likes collecting pretty stones, and she plays a variety of games with stones.

She started attending the school when she was five years old. She likes Hindi very much but finds social sciences difficult to manage. Her behaviour towards her teachers and peers is good. She attends school punctually and regulary.

Her performance at school is average. She likes to study and play while in the school.

Her father is a good natured matriculate but her mother is uneducated. She has two brothers and two sisters. Income of the family is more than rupees fifteen hundred per month. Agricultural yields add to this income substantially.

Her parents opine that Kamla is a clever girl. They are sure that Kamla will receive good education and will get some job. Inspite of her handicap she feels that she has no acute problem. Her parents encourage Kamla and try to satisfy her needs. Her father also helps her in studies.

AAIJAN DEVI : THE FORTUNATE ADOLESCENT

Aaijan Devi, daughter of Nana Lal of Barawoda is the only girl of the village who has passed class five, She was fortunate enough to be permitted by her parents to stay with one of her relatives at Mahi Dam in Banswara for her primary school studies. The girl is four feet eight inches tall and her parents wiew her as a talktive social and cheerful child. She has also been stated to be restless.

Social adjustment of the child at home is perfect. She has five brothers and three sisters. Her adjustment with all of them being normal, she enjoys respect in her neighbourhood also. She has many friends, and they also speak highly about her. Her parents like her and are full of appreciation for her.

Chief interests of Aaijan Devi include social work reading poems, singing film songs and reciting poems, and teaching young children. She likes collecting good books. She likes Hindi subject the best, and dislikes Mathematics. When she was in school she used to participate in cocurricular activities like debates and games. When asked about her attitude towards school she stated that a school can developwild personalities into cultured personalities and schools provide useful knowledge regarding environment. She was the monitor of her class through out the period of her studies. She showed signs of leadership

qualities. When in school she used to have free, fearless and respectable relations with her teachers.

Her father is an intelligent but illitrate agriculturer and her mother is a polite illitrate domestic lady. Both her parents are proud of her and they hope her to become a good social worker.

She left her studies in class VI due to her early marrigage, H r spouse was addcted to drinks and beating her wife was his daily feature. Consequently the marriage was broken off. The girl is currently working in as an Aagan wadi worker.

When asked what her specific problems were she stated that she can solve others problems what to talk of her own. However, she is sorely disappointed that she had to discontinue her studies. Now efforts are on to remarry her, and she is optimistic about her future.

Suraj Mal : A Resolute Literate

Suraj Mal, an eighteen years old adolescent of Barawada rceived education upto class VIII while staying in Ashram School in Peepalkhoont where education, boarding and lodging is free. He is one of the eight children of Sh. Devla Ram, who is an Agriculture labourer and who is himself illitrate, after passing class VIII Suraj Mal is now helping his father in running the household. Income of the family is reported to be about Rs. two hundred per month. As such each member of the family is leading miserable life with acute poverty.

Suraj Mal is a slim boy. His height is five feet two inches and his weight is forty five kg. During his childhood he once suffered an attack of madness for which he was treated in Banswara Hospital. He joined school when he was nine years old. He did not fail in any of the classes.

While he was at school he liked Sanskrit and Hindi the most but disliked mathematics. His performance at school was average throughout. He used to take part in games like volley ball when he was in school. He had been receiving physical punishment from teacher, and this is what he disliked the school for. He liked his school because it provided him opportunities for playing and taught him discipline. Archery is his major hobby.

His adjustment with peers, parents and siblings has been proper. His father and mother hope that Suraj Mal will become a good farmer if he gets an opportunity. His mother is illitrate and she has a calm nature.

Suraj Mal is unhappy that he cannot continue his studies because of poverty and because there is no school in his village. Neighbours and friends state that he is of a great help to them as he can read and write.

HARISH : THE FORTUNATE LITEARATE

Barawada is a smallvillage in peepalkhoont Block of Banswara. More than ninety nine percent population of this village is illitrate. There is no primary or secondary school in the village. Harish is one of the four literates of this village. He passed class VIII from Ashram school at Peepalkhoont. Ashram school provides all residential facilities to children free of cost. All the expenditure of studies is born by the Ashram. Harish is now twenty three years of age. He is the son of a labourer with two brothers and one sister. He is currently engaged in Agriculture. But due to lack of rain fall the yield from Agriculture is almost nil. He is five feet and five inches tall and weights fifty kg. During his childhood he fell from the tree and broke his hand. He was hospitalised and now he is completely fit.

Physical growth and development of Mr. Harish were all normal during his child-hood. His communication skills are well developed. He suffers from no emotional drawbacks," and he shoulders responsibilities readily and efficiently. However he is stated to be of revengeful nature. His adjustment with parents as well as his brothers and sisters is perfect. He recollects that when he used to go to school every one at home and in the neighbourhood were happy and they respected him.

He develops friendship with others only gradually, and after studying the nature of persons. He enjoys group work in tree planting, games, social work. He used to spend his time after school in doing home work, washing his clothes and even in petty labour to earn some money. He enjoys reading poems and novels of Hindi. He likes playing Kabaddi.

Harish joined school at the age of ten as at younger age his parents did not wanted to send him to Peepal khoont to stay in the Hostel. His most liked subjects were Hindi and Mathematics but he disliked English. While in school he used to play Volley ball also. He recollects that his school staff was very good.

Harish's mothr is sweet natured, illitrate house wife. She feels that it would have been better if Harish could study further and become a big man.

Income of the family is not enough to make both ends meet. They are living in a very thinly populated area, and among tribals.

Harish is stated to be sweet natured, far sighted and talkative. He writes poems. He always keeps a pen with him and is in the habit of writing on his hands. He says that his desire to study further could not get fulfilled.

HANTU : THE SOLEMN NON ATTENDING

Hantu, eight years old daughter of Mr. Maru of Nadiya is a calm and sad looking girl. Her mile stones indicate developmental delays in bladder control and daily living skills like dressing up, which she could master at the age of seven years. Her speech also is indicative of certain learning disabilities, which can only be confirmed with the use of appropriate testing in this direction. She hesitates from doing work which normally children of her age perform very well. She is also stated to be sloppy and messy in her work.

She faces difficulty in adjusting with her younger sister. She plays with children, but children of her age shun her. She sometimes tries to play with children older to her in age. She has very few friends though she offers her play things to them. She cannot make friends easily. Her major interest is in collecting pretty stones.

Maru, her father, is illitrate. His occupation is labour and agriculture. He is a polite person. He thinks that Hantu can become good housewife and do the work of agriculture well when she grows up. He takes her sometimes to fairs, but never to movies. Efforts are made by him to keep Hantu under strict control. Relationship of the daughter with father is not very smooth, though Maru states that he likes Hantu. Hantu's mother is illitrate. She runs the

household and spends the rest of her time in collecting Bidi leaves. Relationships of mother and father, as also parents and children are not very smooth. Hantu's mother hopes that Hantu improves her personality and becomes more sharp as she grows. Her father considers her as intelligent. Hantu has only one younger sister. Monthly income of the family is about six hundred rupees per month. The family is living amongst tradition tribals.

Hantu is stated to be revengeful, sad, careless, distructive and shy. She has never been to school. Reasons given for her not joining school are lack of a nearly school, and poverty. She is frustrated for not getting a chance to go to school. Her parents also realise that without education her future is going to be in dark. Her neighbours state that she is quite different from other children of her age.

SHABNAM : A DROP-OUT CHILD

Shabnam is the youngest of the six children of Mr. Amir Mohammed Kureshi a resident of Inder Kot. She is a shy, soft spoken girl of fourteen years. None of the family member are involved in the parental/traditional occupation though they are butcher by caste. There are thirteen members in the family of which eight are educated upto the primary level and the rest are illiterate (including Shabnam's mother). The total income of the family is Rs. 1400/- per month. There are three earning members in the family. i.e. the father is employed in Railways and her twobbrothers are working as Mechanics.

As reported, she was forced to discontinue her education at the age of ten after completion of her primary education. The reasons were reported to be the conservative attitude of her grand mother, father and secondly the non-availability of girls school in the catchment area. Regarding her feelings about the discontinuance of education, in the begining she felt bad but now she has accepted her present life- style. Her daily routine includes helping her mother in the household- work, watching TV, reading magazines and tailoring. So far as the external exposure is concerned she is not permitted to go for shopping, to watch films or attend any religious and social gathering. She had no friends and so she used to feel very lonely but

now with the addition of more female members in the family (Bhabhis) she has a good company.

Shabnam's paternal grandmother Saliman being the eldest has been empowered to take decisions regarding house hold activities, savings, children's education and marriage in her family. Shabnam's mother wanted to continue her education but failed to convince her mother-in-law to continue Shabnam's education. No disparity is maintained between the two sexes in the family in providing facilities except that the girls are not permitted for studies and participation in social and religious gatherings.

परिवार अनुसूची

GS 3.1

परिवार से सूचना

1. राज्य 2. जिला 3. गाँव/वार्ड/मौहल्ला।

4. परिवार के मुखिया का नाम

5. प्रतिवादी का नाम

6 परिवार के मुखिया से प्रतिवादी का संबंध

7 धर्म 8, जाति

9 मातृभाषा

10. परिवार के सदस्यो का विवरण

क्रम स	नाम	आयु (वर्षों में)	लिंग	परिवार के मुखिया से संबंध	शैक्षिक स्तर	व्यवसाय	आय रु में		टिप्पणी
							प्रति माह	प्रति वर्ष	
1	2	3	4	5	6	7	8	9	10

11 जमीन का विवरण
 (i) आपके पास कितनी जमीन है? हैक्टेयर मे
 (ii) स्वामित्व. स्वय/किरायेदार/खेतीहर/बटाईदार
 (iii) आप कुल कितनी जमीन जोतते हैं

12 मकान का विवरण
 (i) अपना/किराये पर (ii) कमरों की सख्या
 (iii) क्या स्नानघर है? हाँ/नहीं (iv) क्या शौचालय है? हाँ/नहीं

13. घरेलू प्रयोग के लिए पानी का स्रोत
 (i) नल का पानी/कुँआ/टचूबवैल/नदी/तालाब
 (ii) घर से पानी के स्रोत की दूरी

14. घरेलू प्रयोग मे आने वाला ईंधन
 (i) प्रयुक्त ईंधन कोयला/काठकोयला/लकडी/उपले/मिट्टी का तेल/बायोगैस/बिजली/सोलर कुक्कर
 (ii) चूल्हे का प्रकार परंम्परागत/धुँआ रहित

15. परिवार के पास यातायात के साधन बैलगाडी/घोडा-गाडी/साईकिल/स्कूटर/मोटर साईकिल/ट्रेक्टर/जीव/कोई अन्य (स्पष्ट करें)

16 परिवार के लिये उपलब्ध सूचना के स्रोत
 (i) समाचार पत्र (ii) पत्रिकाए (iii) रेडियो/ट्राजिस्टर (iv) टी वी (v) कोई अन्य (स्पष्ट करें)

17. स्कूल जाने वाले बच्चो का विवरण

क्रम	नाम	शैक्षिक सस्थाये											शैक्षिक व्यय		
		लिग	आयु	कक्षा	औपचारिक			अनौ-पचारिक	सह-शिक्षा	केवल बालिकाओ के लिए	केवल बालको के लिए	शुल्क	अन्य	कुल
					सहकारी*	सहायता प्राप्त	प्राईवेट							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

* स्थानीय निकायों को भी सम्मिलित करें

GS

18 बीच में ही विद्यालय छोडने वाले बच्चो का विवरण

क्रम सं.	नाम	लिंग	आयु	उस शैक्षिक सस्थान जिसमे छोडने से पहले शिक्षा पाई				पिछली कक्षा जिसमें शिक्षा ग्रहण की	उत्तीर्ण/ अनुत्तीर्ण	विद्यालय छोडने का कारण
				औपचारिक			अनौप-चारिक			
				सरकारी*	सहायता प्राप्त	प्राइवेट				
1	2	3	4	5	6	7	8	9	10	11

*स्थानीय निकायों को भी सम्मिलित करें।

19. कभी भी विद्यालय न जाने वाले बच्चो का विवरण

क्रम स	नाम	लिंग	आयु	विद्यालय न जाने का कारण
1	2	3	4	5

20. परिवार में श्रम विभाजन का स्पष्टीकरण करें।

क्रम. सं.	कार्यकलाप	व्यस्क		बच्चे	
		पुरुष	महिला	बालिका	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	झाडू लगाना				
(iv)	कपडे धोना				
(v)	बाजार का काम				
(vi)	बच्चों की देखभाल				
(vii)	बीमारों की देखभाल				
(viii)	बडे बूढ़ो की देखभाल				
(ix)	पानी भर कर लाना				
(x)	पशु का चारा लगाना				
(xi)	ईंधन बटोरना/उपले बनाना				
(xii)	पशु पालन				
(xiii)	पशु चराना				
(xiv)	कृषि संबंधी क्रिया कलाप				
(xv)	घरेलू उत्पादन				
(xvi)	कोई अन्य (स्पष्ट करें)				

21. परिवार निर्णायक भूमिका·
तुम्हारे घर में निम्न निर्णय कौन लेता है?
(i) घरेलू कार्य
(ii) बच्चों की पढाई
(iii) बचत
(iv) लड़के और लडकियो की शादी

22 बच्चों के लिए शैक्षिक आकांक्षा (i) बालिका (ii) बालक

23 बच्चों के लिए व्यवसायिक आकांक्षा

क्रम स	व्यवसाय	बालिका	बालक
1	2	3	4
(i)	डाक्टर		
(ii)	इंजीनीयर		
(iii)	वकील		
(iv)	अध्यापक		
(v)	नर्स		
(vi)	सरकारी कर्मचारी		
(vii)	पुलिस अधिकारी		
(viii)	राजनैतिक नेता		
(ix)	व्यापारी		
(x)	गृहिणी		
(xi)	कोई अन्य (स्पष्टी करें)		

24 बालिकाओं के सामान्यतः विद्यालय बीच मे छोडने के कुछ कारण नीचे दिए गए है। मान्य कारणों के सामने किसी एक पर (√) का निशान लगाएँ

क्र. संख्या	कारण	सहमत हैं	कोई मत नही	सहमत नही
(क)	अभिभावक बालिकाओ की शिक्षा का व्यय नहीं वहन कर सकते।			
(ख)	पारिवारिक धन्धे में सहायता करने के लिए अभिभावकों को उनकी सहायता चाहिए।			
(ग)	विद्यालय का वातावरण उत्साहजनक नहीं है। (अपर्याप्त भौतिक सुविधाएँ, खराब विद्यालय भवन, आदि के कारण)			
(घ)	समुदाय का बालिक शिक्षा के प्रति विरोधी रवैया।			
(च)	कक्षा में आवश्यकता से अधिक छात्र संख्या के कारण शिक्षक बच्चों पर व्यक्तिगत ध्यान नहीं दे सकते है।			
(छ)	कई कक्षाओ के लिए एक ही शिक्षक होने के कारण।			
(ज)	विद्यालय का समय बालिकाओं के लिए उपयुक्त नहीं है।			
(झ)	समुदाय का शिक्षा के लाभ से अवगत न होना।			
(ण)	ग्राम समुदाय में निरक्षरता।			
(त)	समुदाय की यह भावना है कि शिक्षा उनकी जरूरतों को पूरा नहीं कर सकती।			
(थ)	छोटी आयु में शादी होना।			
(द)	बालकिाओं के लिए अलग विद्यालय नही है।			
(ध)	बालिकाओं को पुरूष-शिक्षको द्वारा पढ़ाया जाना माता-पिता नापसंद करते है।			
(य)	बालिकाओ का घर पर छोटे बहन-भाई की देखभाल करनी पडती है।			
(र)	अधिकतर बालिकाओं के लिए विद्यालय काफी दूर है।			
(ल)	कोई अन्य (स्पष्ट करें)			

25 बालिका शिक्षा की उपयोगिता। कृपया निम्नलिखित के बारे में अपनी राय बताइए।

(क) क्या आवश्यकता पडने पर शिक्षा ग्राम की बालिकाओ को अपनी रोजी रोटी कमाने का अवसर प्रदान करेगी? — हाँ/नहीं/पता नही

(ख) क्या शिक्षित बालिकाएँ अधिक परिश्रम वाले कार्यों को करने से दूर रहना चाहती है? — हाँ/नही/पता नहीं

(ग) क्या शिक्षा बालिकाओ को अपने फालतू समय को सदुपयोग में लाने में सहायता करती है? — हाँ/नही/पता नही

(घ) क्या शिक्षित बालिकाओं को पुरानी मान्यताओं में अधिक विश्वास नहीं है? — हाँ/नहीं/पता नहीं

(ग) क्या शिक्षा बालिकाओं को अच्छी गृहणी बनने मे सहायता देती है? — हाँ/नही/पता नही

(च) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्छा संबंध तलाश करने में आसानी रहेगी — हाँ/नही/पता नही

(छ) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्छा संबंध तलाशा करने मे आसानी रहेगी। — हाँ/नहीं/पता नहीं

(ज) क्या शिक्षा प्राप्त बालिकाएँ ग्राम की सामान्य स्थिति मे सुधार करने मे (जैसे सफाई, अनपढ़ो को पढाना, आदि) रूचि लेगी? — हाँ/नही/पता नहीं

26. क्या आपको लडके/लडकियों का एक ही संस्था में पढ़ाने में कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यों?

27. क्या आपको बालिकाओ को पुरुष शिक्षको द्वारा पढ़ाये जाने पर कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यो?

28 लिंग समानता

क्रम स.	कथन	विचार		
		सहमत	असहमत	कोई विचार नहीं
1	2	3	4	5
(i)	बालको एव बालिकाओ को समान शिक्षा की आवश्यकता है।			
(ii)	कर्तव्यो एवं जिम्मेवारियो का बालकों एवं बालिकाओं मे समान विभाजन होना चाहिये।			
(iii)	बालक एव बालिका को समान भोजन की आवश्यकता है।			
(iv)	बालको एव बालिकाओ की समान स्वास्थ्य एव चिकित्सक देखभाल होनी चाहिये।			
(v)	बालको एव बालिकाओं को एक समान स्वतन्त्रता मिलनी चाहिए।			
(vi)	बालकों एवं बालिकाओं के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एव बालिकाए सभी कार्य भली भाँति कर सकते हैं।			
(viii)	बालको एव बालिकाओ को बच्चों की देखभाल, खाना पकाना एव स्वास्थ्य संबधित कौशलों की शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियों एव पुरूषों के लिए सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिए बालकों एवं बालिकाओ को समान वेतन मिलना चाहिये।			
(xi)	स्त्रियाँ एव पुरुष समान रूप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	पति-पत्नी को सभी निर्णय मिलकर लेने चाहिये।			
(xiii)	बालक व बालिकाओ मे समान बुद्धिमता व प्रतिभाये होती है			

स्कूल जाती बालिका से सूचना

GS 3.2

1. नाम 2 आयु 3. जन्म क्रमांक

4. स्कूल का नाम

5. कक्षा 6 पिछली कक्षा मे स्थान

7. आपको स्कूल जाने की प्रेरणा किसने दी?
   (i) माता (ii) पिता (iii) भाई (iv) बहन
   (v) पड़ोसी (vi) सहेली (vii) कोई अन्य (स्पष्ट करें)

8. क्या आपको स्कूल जाना अच्छा लगता है?
   (i) यदि हाँ तो क्यों?
      (क) खेलना चाहती हो (ख) पढ़ना चाहती हो
      (ग) जीवन मे व्यवसाय/नौकरी चाहती हो (घ) कोई अन्य (स्पष्ट करें)

   (ii) अगर नही तो क्यों?
      (क) अध्यापक पसद नही (ख) पढ़ाई रुचिकर नही है
      (ग) स्कूल बहुत दूर है (घ) अध्यापक प्रतिदिन नही आते
      (च) पढ़ाई कठिन लगती है (छ) खेलना चाहती हो
      (ज) कोई अन्य (स्पष्ट करें)

9. (i) क्या आपको विद्यालय से गृहकार्य मिलता है? हाँ/नही
   (ii) यदि हाँ तो क्या उसे करने के लिये पर्याप्त समय मिल जाता है? हाँ/नहीं
   (iii) यदि नही तो क्यों?

10. घर पर पढ़ाई मे आपकी कौन मदद करता है?
   (i) माता-पिता (ii) रिश्तेदार
   (iii) पड़ोसी (iv) मित्र/सहेली
   (v) निजि शिक्षक (vi) कोई अन्य (स्पष्ट करें)

11. क्या निम्नलिखित में आपको माता-पिता का सहयोग मिलता है?
   (i) गृहकार्य मे निरीक्षण हाँ/नही/कभी-कभी
   (ii) शिक्षा सामग्री पुस्तकें, कापिया आदि हाँ/नही/कभी कभी
   (iii) पढ़ाई के लिये पर्याप्त समय हाँ/नही/कभी कभी
   (iv) पढ़ाई के लिये पर्याप्त स्थान हाँ/नहीं/कभी कभी
   (v) पढ़ाई के लिये उपयुक्त वातावरण हाँ/नही/कभी कभी

12 किस स्तर तक आप पढ़ना चाहती हैं? प्राथमिक/मिडिल/हा सेकेन्डरी/बी.ए./एम ए और अधिक

13 आप क्या बनना चाहोगी?

14 यदि पढ़ने नही दिया गया तो आप क्या करेंगी?
   (i) चुप रहोगी (ii) अपनी बात मनवाओगी (iii) विरोध करोगी
   (iv) मदद मागोगी (v) अन्य (स्पष्ट करें)

15. (i) क्या आप नियमित रूप से विद्यालय जाती हैं? हाँ/नहीं
यदि नहीं तो क्यो?

(ii) क्या आप ठीक समय पर विद्यालय पहुँच जाती हैं? हाँ/नहीं
यदि नहीं तो क्यो?

16 क्या आप किसी कक्षा में फेल हुई हैं? हाँ/नही
यदि हाँ तो क्यों? जैसे,
(i) बीमारी (ii) घर पर अधिक काम
(iii) शिक्षा सामग्री का अभाव (iv) मार्गदर्शिता का अभाव
(v) समय का अभाव (vi) कोई अन्य (स्पष्ट करे)

17. (i) क्या आपको अपनी अध्यापिका/अध्यापक अच्छे लगते है? हाँ/नही
(ii) क्यो?
(iii) क्या आप अपने मन की बात अपनी अध्यापिका/अध्यापक को कह पाती हैं? हा/नही

18. क्या अध्यापक आपको एक अच्छा विद्यार्थी समझते है? हा/नही/पता नही

19. आपके विचार में निम्नलिखित लोग आपको प्यार करते हैं?

(i)	माता	हा/नहीं/पता नही	(ii)	पिता	हा/नही/पता नहीं	(iii)	बहनें	हा/नही/पता नही
(iv)	भाई	हा/नहीं/पता नहीं	(v)	मित्र	हा/नही/पता नही	(vi)	पडोसी	हा/नही/पता नही
(vii)	अध्यापिका	हा/नहीं/पता नही	(viii)	रिश्तेदार	हा/नहीं/पता नही	(ix)	अन्य	

20 (i) आपके विद्यालय में और किन-किन कार्यकर्मों का आयोजन किया जाता है? (खेलकूद, वाद-विवाद, नाच, नाटक आदि)

(ii) आप इनमे से किन-किन कार्यकमों में भाग लेती हैं?

(iii) क्या आपको कोई इनाम/प्रमाणपत्र मिला है?

(iv) यदि आप भाग नहीं लेती हैं, तो उसका क्या कारण है?

(v) आपका कौन सा विषय सबसे अच्छा लगता है?

(vi) आपको कौन सा विषय कठिन लगता है?

(vii) क्या विषय सम्बन्धित कठिनाईयो को दूर करने मे शिक्षक आपकी मदद कर सकते हैं? हा/नहीं

(viii) क्या विद्यालय मे किसी विशेष कार्यक्रम का आयोजन होता है जिससे
(क) आपकी शैक्षिक कठिनाईयो को दूर किया जा सकता है। हा/नही
(ख) आपकी मानसिक कुण्ठाओ का समाधान किया जा सके हा/नही

21. निम्न मे से किसमे आपको आनन्द प्राप्त होता है?
(i) रेडियो सुनना (ii) टी.वी देखना (iii) खेल कूद (कौन सा खेल)
(iv) पुस्तकें पढ़ना (v) मेले में जाना (vi) मित्रो से खेलना
(vii) बाग तालाब की सैर, वन मे घूमना (viii) रेलगाडी पर सवारी/बस में सैर (ix) कोई अन्य (स्पष्ट करे)

22. क्या निम्नलिखित विषयो में आपके माता-पिता बेटे और बेटियो मे भेदभाव करते हैं?

क्रम स.	विषय	हाँ	नहीं	कभी-कभी
1	2	3	4	5
(i)	खाना-पीना			
(ii)	कपडे			
(iii)	खिलौने/खेलकूद			
(iv)	किताबें, कापियां, लेखन सामग्री			
(v)	पढाई मे मदद			
(vi)	धार्मिक व सामाजिक समारोह आदि			
(vii)	क्रियाकलापों में भाग लेने का अवसर			
(viii)	कोई अन्य (स्पष्ट करें)			

23 क्या आपके परिवार में भोजन बाटने का कोई क्रमाक है? हाँ/नही

(अ) यदि हा तो आपके परिवार मे सर्व प्रथम कौन खाना खाता है?

(ब) सबसे आखिर में कौन खाना खाता है?

24. निम्नलिखित कार्यकलापों मे से आप कौन से कार्य करती हो?

क्रम सं.	कार्यकलाप	टिप्पणी*
1	2	3
(i)	पानी भर कर लाना	
(ii)	ईंधन बटोर कर लाना	
(iii)	चारा काट कर लाना	
(iv)	बहनो भाइयो की देखभाल	
(v)	उपले थापना	
(vi)	पशुओं की देखभाल	
(vii)	भेड, बकरी, पशुओं को चराने ले जाना	
(viii)	खाना पकाना, कपडे धोना आदि	
(ix)	घरेलू उद्योगा आदि (स्पष्ट करें)	
(x)	वैतनिक कार्य (स्पष्ट करें)	
(xi)	कोई अन्य (स्पष्ट करें)	

*नोट : यथा संभव प्रत्येक कार्यकलाप मे लगे समय को नोट करे।

25 आपके परिवार मे निम्नलिखित कार्यों में कौन-कौन भाग लेता है?

क्रम स.	कार्यकलाप	व्यस्क		बच्चे	
		स्त्री	पुरुष	बालिकायें	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	बुहारना, दोना लिपाई करना				
(iv)	कपडे धोना				
(v)	बाजार का काम				
(vi)	बच्चो की देखभाल				
(vii)	बीमारो की देखभाल				
(viii)	बडे-बूढो की देखभाल				
(ix)	पानी भर कर लाना				
(x)	चारा काट कर लाना				
(xi)	ईंधन बटोरना/उपले थापना				
(xii)	पशुओं की देखभाल				
(xiii)	पशु चराना				
(xiv)	कृषि संबधित कार्य				
(xv)	घरेलू उद्योग आदि				
(xvi)	कोई अन्य				

26. क्या आप लम्बे समय से किसी बीमारी/विकलागता से ग्रस्त हैं? हाँ/नही

(i) यदि हा, तो बीमारी/विकलांगता का वर्णन करो।

(ii) आपके माता-पिता/परिवार एव अन्य लोगों ने आपके रोग के उपचार के लिये क्या किया?

27 लिंग समानता

क्रम स	कथन	विचार		
		सहमत	असहमत	कोई विचार नही
1	2	3	4	5
(i)	बालकों एव बालिकाओं को समान शिक्षा की आवश्यकता है।			
(ii)	कतव्यों एवं जिम्मेवारियों का बाल्को एवं बालिकाओं में समान विभाजन होना चाहिये।			
(iii)	बालकों व बालिकाओ को समान भोजन की आवश्यकता है।			
(iv)	बालको एवं बालिकाओं को समान स्वास्थ्य एव चिकित्सक देखभाल होनी चाहिए।			
(v)	बालको ओव बालिकाओ को एक समान स्वतत्रता मिलनी चाहिये।			
(vi)	बालको एव बालिकाओ के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एवं बालिकाए सभी कार्य भली-भांति कर सकते हैं।			
(viii)	बालको एवं बालिकाओ को बच्चों की देखभाल, खाना पकाने एवं स्वास्थ्य सबंधित कौशलों की समान शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियो एव पुरुषो के लिये सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिये स्त्रियो एवं पुरुषो को समान वेतन मिलना चाहिये।			
(xi)	स्त्रिया एवं पुरुष समान रुप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	बालक एव बालिकाओ की समान बुद्धिमता व प्रतिभाये होती है।			

पढ़ाई बीच में छोड़ने वाली बालिका से सूचना

1. नाम
2. आयु
3. जन्म क्रमांक
4. किस कक्षा तक पढ़ाई की?
5. स्कूल छोडने के समय आयु
6. स्कूल जाना क्यों छोड़ा? उपयुक्त कारणों पर सही का निशान लगाईये।

(i)	अध्यापक का व्यवहार	(ii)	जाति भेद-भाव
(iii)	आर्थिक कारण	(iv)	घर पर छोटे बच्चो की देखभाल
(v)	माता-पिता को उनके व्यवसाय में सहायता	(vi)	शिक्षा के प्रति अभिभावक की उदासीनता
(vii)	विद्यालय में अपर्याप्त सुविधाएँ (स्पष्ट करें)	(viii)	छोटी आयु मे शादी
(ix)	खराब स्वास्थ्य/बीमारी	(x)	विद्यालय मे तालमेल न बैठना
(xi)	सहपाठियों से अनबन या सबन्धित अन्य समस्याएँ		
(xii)	पढाई मे अरुचि	(xiii)	जो पढाया जाता था वह समझ मे नही आता था
(xiv)	कक्षा में आयु भिन्नता	(xv)	अन्य कारण (कृपया स्पष्ट बताएँ)

7. क्या किसी कक्षा में फैल हुई? — हाँ/नहीं
8. क्या आपको स्कूल जाना अच्छा लगता था? — हाँ/नही/पता नही
9. क्या आपको स्कूल न जाना बुरा खलता है? — हाँ/नही/पता नहीं
10. क्या आपके घर में आपके अलावा किसी और भाई/बहन ने स्कूल जाना छोड़ा है? — हाँ/नही
    यदि हो तो ब्यौरा दीजिए
11. क्या आप फिर से स्कूल जाना चाहती हैं? — हाँ/नही
12. क्या आपको अपनी कक्षा के संगी साथी अच्छे लगते थे? — हाँ/नही
13. क्या आपको अपने अध्यापक/अध्यापिकाएँ अच्छे लगते थे? — हाँ/नही
    (i) तो क्या वो भी आपको प्यार करती थे? — हाँ/नही
    (ii) यदि नही, तो कारण बता सकती हैं?
    (iii) क्या आप अपने मन की बात अपनी अध्यापिका/अध्यापक से कह पाती थी? — हाँ/नही
14. क्या आपको पढ़ाई की किताबे अच्छी लगती थी? — हाँ/नही
    (i) यदि नही, तो क्यो?
    (ii) आपको कौनसा विषय सबसे अधिक पसद था?
    (iii) कौन-कौन से विषय आपको कठिन लगते थे?
    (iv) क्या विषय सबंधित कठिनाईयों को दूर करने में शिक्षक आपकी सहायता करते थे? — हाँ/नही
    (v) क्या विद्यालय मे किसी विशेष कार्यक्रम का आयोजन किया जता था जिससे
    क. आपकी शैक्षिक कठिनाईयों को दूर किया जा सकते। — हाँ/नही
    ख. आपकी मानसिक कुण्ठाओं का समाधान हो सके। — हाँ/नही

15. क्या आपको स्कूल का दिया हुआ काम करने में कोई मुश्किल होती थी?
    (i) यदि हाँ, तो आपकी मुश्किलें क्या थी?

    (ii) क्या आपने स्कूल का काम करने मे किसी से सहायता माँगी? हाँ/नहीं
    (iii) यदि हाँ, तो कौन आपकी सहायता करता था? (स्पष्ट करें)

16. क्या आपका स्कूल घर से काफी दूर था? हाँ/नहीं
    (i) यदि हा, तो घर से कितनी दूरी थी?
    (ii) क्या स्कूल पहुँचने में आपको कोई अन्य परेशानियाँ हुई?

17 आप स्कूल कैसे जाती थीं?

(i)	पैदल	(ii)	साईकिल से
(iii)	बस	(iv)	कोई अन्य (स्पष्ट करें)

18. क्या आप नियमित रूप से स्कूल जाती थीं? हाँ/नहीं
    (i) यदि नहीं, तो क्यो?

19 क्या आप हमेशा समय पर स्कूल पहुँचती थी? हाँ/नहीं
   यदि नही तो कारण बताईये

20. निम्नलिखित को कैसा महसूस होता था जब आप स्कूल जाती थी?

(अ)	पिता	हाँ/नहीं/पता नही	(इ)	अध्यापक	हाँ/नही/पता नही
(ब)	माता	हाँ/नहीं/पता नही	(फ)	मित्र/सहेली	हाँ/नही/पता नही
(स)	भाई	हाँ/नही/पता नहीं	(ज)	अन्य	हाँ/नही/पता नहीं
(द)	बहन	हाँ/नहीं/पता नही			

21 आपकके विचार में यदि आप स्कूल जाती रहती तो आप क्या बन पाती?

22. अब आप क्या करना चाहोगी? (स्पष्ट करें)

23. निम्नलिखित मे से आपको सबसे ज्यादा क्या अच्छा लगता है?

(i)	रेडियो सुनना	(ii)	टी.वी. देखना	(iii)	खेल कूद (कौन सा खेल)
(iv)	पुस्तकें पढ़ना	(v)	मेले में जाना	(vi)	सहेलियों से खेलना
(vii)	बाग तालाब की सैर, वन मे घूमना	(viii)	रेलगाडी पर सवारी/बस में सैर	(ix)	कोई अन्य (स्पष्ट करें)

24 क्या निम्नलिखित विषयों मे आपके माता-पिता बेटे और बेटियों मे भेदभाव करते हैं?

क्रम सं.	विषय	हाँ	नही	कभी-कभी
1	2	3	4	5
(i)	खाना-पीना			
(ii)	कपड़े			
(iii)	खिलौने/खेलकूद			
(iv)	किताबें, कापियां, लेखन सामग्री			
(v)	पढ़ाई में मदद			
(vi)	धार्मिक व सामाजिक समारोह आदि			
(vii)	क्रियाकलापों में भाग लेने का अवसर			
(viii)	कोई अन्य (स्पष्ट करें)			

25 क्या आपके परिवार मे भोजन बाटने का कोई क्रमांक है? हाँ/नहीं

(अ) यदि हां तो आपके परिवार मे सर्व प्रथम कौन खाना खाता है?

(ब) सबसे आखिर में कौन खाना खाता है?

26. निम्नलिखित कार्यकलापों मे से आप कौन से कार्य करती हो?

क्रम सं	कार्यकलाप	टिप्पणी*
1	2	3
(i)	पानी भर कर लाना	
(ii)	ईंधन बटोर कर लाना	
(iii)	चारा काट कर लाना	
(iv)	बहनो भाइयो की देखभाल	
(v)	उपले थापना	
(vi)	पशुओं की देखभाल	
(vii)	भेड, बकरी, पशुओं को चराने ले जाना	
(viii)	खाना पकाना, कपडे धोना आदि	
(ix)	घरेलू उद्योग आदि (स्पष्ट करें)	
(x)	वैतनिक कार्य (स्पष्ट करें)	
(xi)	कोई अन्य (स्पष्ट करें)	

*नोट : यथा सभव प्रत्येक कार्यकलाप में लगे समय को नोट करें।

27. आपके परिवार में निम्नलिखित कार्यों में कौन-कौन भाग लेता है?

क्रम. सं.	कार्यकलाप	वयस्क		बच्चे	
		स्त्री	पुरुष	बालिकायें	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	बुहारना, दोना लिपाई करना				
(iv)	कपड़े धोना				
(v)	बाजार का काम				
(vi)	बच्चों की देखभाल				
(vii)	बीमारों की देखभाल				
(viii)	बड़े-बूढ़ों की देखभाल				
(ix)	पानी भर कर लाना				
(x)	चारा काट कर लाना				
(xi)	ईंधन बटोरना/उपले थापना				
(xii)	पशुओं की देखभाल				
(xiii)	पशु चराना				
(xiv)	कृषि सबंधित कार्य				
(xv)	घरेलू उद्योग आदि				
(xvi)	कोई अन्य				

28 क्या आप लम्बे समय से किसी बीमारी/विकलागता से ग्रस्त हैं? हाँ/नही

(i) यदि हा, तो बीमारी/विकलागता का वर्णन करो।

(ii) आपके माता-पिता/परिवार एवं अन्य लोगों ने आपके रोग के उपचार के लिये क्या किया?

29. लिंग समानता

क्रम सं.	कथन	विचार		
		सहमत	असहमत	कोई विचार नही
1	2	3	4	5
(i)	बालकों एवं बालिकाओं को समान शिक्षा की आवश्यकता है।			
(ii)	कतव्यो एव जिम्मेवारियों का बालको एव बालिकाओ में समान विभाजन होना चाहिये।			
(iii)	बालकों व बालिकाओं को समान भोजन की आवश्यकता है।			
(iv)	बालकों एवं बालिकाओ को समान स्वास्थ्य एव चिकित्सक देखभाल होनी चाहिए।			
(v)	बालकों ओवं बालिकाओं को एक समान स्वतत्रता मिलनी चाहिये।			
(vi)	बालकों एवं बालिकाओ के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एव बालिकाएं सभी कार्य भली-भाति कर सकते हैं।			
(viii)	बालकों एव बालिकाओ को बच्चों की देखभाल, खाना पकाने एव स्वास्थ्य सबधित कौशलो की समान शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियो एवं पुरुषो के लिये सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिये स्त्रियो एव पुरुषो को समान वेतन मिलना चाहिये।			
(xi)	स्त्रियां एव पुरुष समान रुप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	बालक एव बालिकाओं की समान बुद्धिमता व प्रतिभायें होती है।			

बालिका जो कभी स्कूल नही गई

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1. नाम 2. आयु 3 जन्म क्रमांक

4. तुम स्कूल क्यो नहीं जाती ?
   (i) आर्थिक कारण

   (ii) सामजिक कारण

   (iii) शिक्षा/विद्यालय सम्बन्धित कारण

   (iv) अन्य कारण (स्पष्ट करें)

5. क्या तुमने कभी स्कूल जाना चाहा? हाँ/नही
   यदि हाँ, तो क्या तुमने इसके बारे मे अपने माता पिता से कहा? हाँ/नही

6 जब तुम्हारी सहेलियाँ और अन्य बच्चे स्कूल जाते है तुम्हें कैसा लगता है?
   (i) मुझे भी जाना चाहिए (ii) मुझे नहीं मालूम
   (iii) मेरा जाने को मन नहीं करता (iv) अन्य (स्पष्ट करें)

7. क्या तुम्हारे माता-पिता तुम्हें स्कूल भेजना चाहेंगे? हाँ/नही
   (i) यदि नही, तो क्यो?

8. क्या तुम्हे लिखना-पढ़ना आता है? हाँ/नही
   (i) यदि हाँ, तो क्या तुम अपना नाम लिख सकती हो? हाँ/नहीं
   (ii) यदि हाँ, तो तुम्हें लिखना-पढ़ना किसने सिखाया?

10. क्या तुम्हें गिनती आती हैं? हाँ/नही
   (i) यदि हाँ, तो किस सख्या तक?
   (ii) तुम्हें गिनना किसने सिखाया?

11. निम्नलिखित क्रियाओ में से तुम्हें क्या अच्छा लगता है?
   (i) रेडियो सुनना (ii) टी.वी. देखना (iii) खेल कूद (कौन सा खेल)
   (iv) मेले में जाना (v) सहेलियो से खेलना
   (vi) बाग तालाब की सैर, वन मे घूमना (vii) रेलगाडी पर सवारी/बस में सैर (viii) कोई अन्य (स्पष्ट करें)

12. तुम भविष्य में क्या बनोगी?

13. निम्नलिखित मे से तुम कौन से कार्यक्रमों का आयोजन पसद करोगी?
   (i) साक्षरता कक्षायें (ii) आमदनी उपार्जन वाले कार्य (स्पष्ट करें) (iii) रुचि कक्षायें
   (iv) पौष्टिकता के क्षेत्र मे शिक्षा (v) कोई अन्य (स्पष्ट करें)

14 क्या निम्नलिखित विषयो में आपके माता-पिता बेटे और बेटियो मे भेदभाव करते हैं?

क्रम सं	विषय	हाँ	नहीं	कभी-कभी
1	2	3	4	5
(i)	खाना-पीना			
(ii)	कपडे			
(iii)	खिलौने/खेलकूद			
(iv)	किताबे, कापिया, लेखन सामग्री			
(v)	पढ़ाई में मदद			
(vi)	धार्मिक व सामाजिक समारोह आदि			
(vii)	क्रियाकलापों में भाग लेने का अवसर			
(viii)	कोई अन्य (स्पष्ट करें)			

15. क्या आपके परिवार मे भोजन बाटने का कोई क्रमाक है? हाँ/नही

(अ) यदि हां तो आपके परिवार में सर्व प्रथम कौन खाना खाता है?

(ब) सबसे आखिर मे कौन खाना खाता है?

16. निम्नलिखित कार्यकलापों मे से आप कौन से कार्य करती हो?

क्रम स	कार्यकलाप	टिप्पणी*
1	2	3
(i)	पानी भर कर लाना	
(ii)	ईंधन बटोर कर लाना	
(iii)	चारा काट कर लाना	
(iv)	बहनो भाइयों की देखभाल	
(v)	उपले थापना	
(vi)	पशुओ की देखभाल	
(vii)	भेड, बकरी, पशुओ को चराने ले जाना	
(viii)	खाना पकाना, कपडे धोना आदि	
(ix)	घरेलू उद्योग आदि (स्पष्ट करें)	
(x)	वैतनिक कार्य (स्पष्ट करें)	
(xi)	कोई अन्य (स्पष्ट करें)	

*नोट : यथा सभव प्रत्येक कार्यकलाप में लगे समय को नोट करें।

17. आपके परिवार मे निम्नलिखित कार्यों मे कौन-कौन भाग लेता है?

क्रम. सं.	कार्यकलाप	व्यस्क		बच्चे	
		स्त्री	पुरुष	बालिकाये	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	बुहारना, दोना लिपाई करना				
(iv)	कपडे धोना				
(v)	बाजार का काम				
(vi)	बच्चो की देखभाल				
(vii)	बीमारो की देखभाल				
(viii)	बडे-बूढो की देखभाल				
(ix)	पानी भर कर लाना				
(x)	चारा काट कर लाना				
(xi)	ईंधन बटोरना/उपले थापना				
(xii)	पशुओं की देखभाल				
(xiii)	पशु चराना				
(xiv)	कृषि सबधित कार्य				
(xv)	घरेलू उद्योग आदि				
(xvi)	कोई अन्य				

18 क्या आप लम्बे समय से किसी बीमारी/विकलागता से ग्रस्त हैं? हाँ/नही

(i) यदि हां, तो बीमारी/विकलागता का वर्णन करो।

(ii) आपके माता-पिता/परिवार एवं अन्य लोगो ने आपके रोग के उपचार के लिये क्या किया?

19. लिंग समानता

क्रम सं	कथन	विचार		
		सहमत	असहमत	कोई विचार नही
1	2	3	4	5
(i)	बालकों एवं बालिकाओं को समान शिक्षा की आवश्यकता है।			
(ii)	कर्तव्यो एवं जिम्मेवारियो का बालको एव बालिकाओं मे समान विभाजन होना चाहिये।			
(iii)	बालको वं बालिकाओ को समान भोजन की आवश्यकता है।			
(iv)	बालको एवं बालिकाओ को समान स्वास्थ्य एवं चिकित्सक देखभाल होनी चाहिए।			
(v)	बालकों ओवं बालिकाओ को एक समान स्वतत्रता मिलनी चाहिये।			
(vi)	बालको एव बालिकाओ के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एव बालिकाएं सभी कार्य भली-भाति कर सकते हैं।			
(viii)	बालकों एव बालिकाओ को बच्चो की देखभाल, खाना पकाने एव स्वास्थ्य सबधित कौशलों की समान शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियो एवं पुरुषो के लिये सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिये स्त्रियों एव पुरुषो को समान वेतन मिलना चाहिये।			
(xi)	स्त्रिया एवं पुरुष समान रुप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	बालक एवं बालिकाओ की समान बुद्धिमता व प्रतिभायें होती है।			

VILLAGE/WARD/LOCALITY SCHEDULE

GS-2

(Please indicate source and year of reference)

1. Village/locality.
2. Block
3. Tehsil
4. District
5. Total area of the village/locality
6. Total number of households
7. Population

	Female	Male	Total
(i) Total	______	______	______
(ii) SC	______	______	______
(iii) ST	______	______	______
(iv) Religion (specify)	______	______	______
	______	______	______
	______	______	______
(v) Language groups (specify)	______	______	______
	______	______	______
	______	______	______

8. Composition of the community (caste, sub-caste, community etc.)
9. Physical features and climate
10. Flora and fauna
11. Livestock and poultry etc.
12. Mineral resources
13. Land use pattern

(a) Village

(i) Area under agriculture ______ in hectares
(ii) Area as pasture land ______ in hectares
(iii) Area irrigated ______ in hectares
(iv) Wasteland ______ in hectares
(v) Total area of the village ______ in hectares

(b) Wards/Locality

(i) Area under slums ______ sq. km.
(ii) Area under industries ______ sq. km.
(iii) Area under pucca house ______ sq. km.
(iv) Area under green belts ______ sq. km.
(v) Area under vacant land ______ sq. km.
(vi) Total area of ward/locality ______ sq. km.

14. Social and cultural practices affecting women and girls

(i) Socialization and Child rearing practices

(ii) Customs and rituals concerning marriage, birth, death etc.

(iii) Inheritance and other practices like dowry, purdah, child marriage etc.

(iv) Folk dances and folk songs with focus on place of women/girls in the community

(v) Fairs and festivals

(vi) Play activities of children by sex

(vii) Leisure time activities of women

15. Economic activity profile (sex-wise)

(i) Agriculture
(ii) Agro-based industries
(iii) Forestry
(iv) Fishing
(v) Pisciculture
(vi) Horticulture
(vii) Small scale and cottage industries
(viii) White collar work
(ix) Blue collar work
(x) Vendors
(xi) Domestic servants
(xii) Construction
(xiii) Poultry
(xiv) Self-employment (specify)
(xv) Full time housewife
(xvi) Any other (specify)

16 Children in economic activities by sex and nature of activity

Sl. No.	Activity	Female	Male	Total
1	2	3	4	5
(i)	Cultivators			
(ii)	Agricultural labourers			
(iii)	Livestock, forestry, fishing, hunting, plantations, orchards and allied activities			
(iv)	Mining and quarrying			
(v)	Manufacturing, processing, servicing and repairs			
	(a) Household industry			
	(b) Other non-household industry			
(vi)	Construction			
(vii)	Trade and commerce			
(viii)	Transport, storage and communication			
(ix)	Other services			
(x)	Total			

17 Number of Children in the Age Group of 6–14

Sl No.	Category	6–11yrs.			11–14 yrs.			Total 6–14 yrs		
		F	M	T	F	M	T	F	M	T
1	2	3	4	5	6	7	8	9	10	11
(i)	Scheduled Castes									
(ii)	Scheduled Tribes									
(iii)	Other communities									
	Total									
(iv)	Hindus									
(v)	Muslims									
(vi)	Others (specify)									
	Total									

18. Number of literates as per census

Sl. No.	Category	Female	Male	Total
1	2	3	4	5
(i)	Scheduled Castes			
(ii)	Scheduled Tribes			
(iii)	Other communities			
	Total			
(iv)	Hindus			
(v)	Muslims			
(vi)	Others (specify)			
	Total			

19. Number of children in school

S.No.	Type	Female	Male	Total
1	2	3	4	5
(i)	Pre-primary			
(ii)	Primary			
(iii)	Middle			
(iv)	Secondary			
(v)	Higher secondary			

20. Number of teachers

Sl. No.	Type	Female		Male	
		Total	Trained	Total	Trained
1.	2	3	4	5	6
(i)	Pre-primary				
(ii)	Primary				
(iii)	Middle				
(iv)	Secondary				
(v)	Higher secondary				
(vi)	NFE centres				
(vii)	Total				

21. Number of educational institutions and enrolment

S.No.	Type	Government							Government aided*							Private						
		Boys		Girls		Co.Ed.			Boys		Girls		Co.Ed			Boys		Girls		Co.Ed.		
		No.	Enrl	No	Enrl.	No.	Enrl.		No.	Enrl.	No.	Enrl.	No.	Enrl.		No	Enrl.	No.	Enrl.	No.	Enrl.	
							F	M						F	M						F	M
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
(i)	Pre-primary																					
(ii)	Primary																					
(iii)	Middle																					
(iv)	Secondary																					
(v)	Higher secondary																					
(vi)	NFE centres																					
(vii)	Religious educational centres (specify)																					

* include local bodies

22. Other centres

Sl. No.	Type	No. of centres	No. of beneficiaries	
			Female	Male
(i)	ICDS (Anganwadis) centres			
(ii)	Creches/day care units			
(iii)	TRYSEM (specify courses)			
(iv)	Adult education centres			
(v)	Jana Shiksha Nilayam			
(vi)	Mahila Mandals			
(vii)	Voluntary organisations (Please specify)			

23. Women development workers

Sl. No.	Sponsoring agency	Designation of worker	No. of women workers
(i)			
(ii)			
(iii)			
(iv)			

24. Composition of member of village Panchayat/Municipal Corporation Ward/locality

Sl. No.	Name	Caste	Sex
1	2	3	4
(i)			
(ii)			
(iii)			
(iv)			
(v)			

25. Names and occupations of leading women in the village/ward/locality

26. Infrastructural facilities etc.

(i) Link road—pucca/kachha/kachha-pucca (Tick which is applicable)
(ii) Nearest pucca road: distance in km
(iii) Nearest railway station: distance in km
(iv) Nearest bus stand: distance in km
(v) Nearest post office: distance in km
(vi) Nearest telephone: distance in km
(vii) Nearest telegraph facilities: distance in km

27. Medical facilities

(i) Nearest PHC: distance in km

(ii) Nearest medical sub centre: distance in km

(iii) Nearest hospital: distance in km

(iv) Nearest maternity hospital: distance in km

(v) Number of medical practitioners (allopaths/homoeopaths, vaid/ hakim)

(vi) Number of midwives: Trained Untrained

(vii) Registration of births (observe) (a) for girls casual/regular (b) for boys casual/regular

(viii) Registration of deaths (observe) (a) for girls casual/regular (b) for boys casual/regular

28. Electricity

(i) Is the village/locality electrified? Yes/No (ii) Number of houses having electric connections

29 Radio/transistors in the village/ward/locality

(i) Number of community sets (ii) Number of individual sets

30. TV sets in the village/locality

(i) Number of community sets (ii) Number of individual sets

31. Drinking water facilities in the village/locality

(i) Number of hand pumps (ii) Number of taps

(iii) Number of wells (iv) Others (specify)

If (i), (ii), (iii) and (iv) are not in the village/locality indicate the type and distance in kms of the nearest drinking water facility

शैक्षिक संस्था अनुसूची
(संस्था के अध्यक्ष मेरे)

1. संस्था का नाम व पता

2. संस्था की निम्नलिखित स्थानो से दूरी—
   (i) निकटतम पक्की सड़क से— कि मी.
   (ii) बस स्टाप से— कि मी
   (iii) रेलवे स्टेशन से— कि मी
   (iv) ब्लाक शिक्षा कार्यालय से— कि मी

3. प्रिंसिपल/हैड अध्यापक का नाम
   (i) स्थानीय पता
   (ii) स्थायी पता
   (iii) निवास स्थान से विद्यालय की दूरी— कि मी
   (iv) यातायात का साधन
   (v) आयु
   (vi) लिंग
   (vii) शैक्षिक योग्यता
   (viii) सेवा का अवधि
   (ix) पढ़ाई जाने वाली कक्षायें

4. छात्रों की सख्या

कक्षा	सभी समुदाय			अनुसूचित जाति			अनुसूचित जनजाति			अल्प संख्यक		
	बालिका	बालक	कुल	बालिका	बालक	कुल	बालिका	बालक	कुल	बालिका	बालक	कुल
1	2	3	4	5	6	7	8	9	10	11	12	13
I												
II												
III												
IV												
V												
VI												
VII												
VIII												
कुल												

5. अध्यापकों की संख्या

लिंग	सभी समुदाय		अनुसूचित जाति		अनुसूचित जनजाति		अल्प संख्यक	
	कुल	% प्रशिक्षित	कुल	% प्रशिक्षित	कुल	% प्रशिक्षित	कुल	% प्रशिक्षित
1	2	3	4	5	6	7	8	9

6. भौतिक सुविधायें

(i) खेल का मैदान उपलब्ध/नहीं उपलब्ध (ii) शौचालय उपलब्ध/नहीं उपलब्ध
(iii) प्रयोगशाला उपलब्ध/नहीं उपलब्ध (iv) बालिकाओं के लिये अलग शौचालय उपलब्ध/नहीं उपलब्ध
(v) पुस्तकालय उपलब्ध/नहीं उपलब्ध (vi) स्वास्थ्य/चिकित्सा उपलब्ध/नहीं उपलब्ध

7. संस्था में (लिंग समानता लाने के लिये क्या विशेष प्रयास किये गये हैं?

8. (क) केन्द्रीय/राजकीय प्रयोजित योजनायें

क्रम संख्या	वर्ग	निशुल्क भोजन		निशुल्क किताब		निशुल्क यूनिफार्म		उपस्थिति छात्रवृति		कोई अन्य	
		बालक	बालिका	बालक	बालिका	बालक	बालिका	बालक	बालिका	बालक	बालिका
(i)	अनुसूचित जा॰										
(ii)	जन जाति										
(iii)	अन्य वर्ग										
(iv)	कुल										

(ख) क्या यह योजनायें सुचारू रूप से चलती हैं। हा/नहीं

(1) क्या किताबों का वितरण समय पर होता है। हाँ/नहीं
(2) यदि आहार है, तो वह क्या उपयुक्त मात्रा में और पौष्टिक है हाँ/नहीं
(3) क्या यूनिफार्म का वितरण शैक्षिक वर्ष के शुरू में ही हो जाता है। हाँ/नहीं
(4) क्या उपस्थिति छात्रवृति समय पर दी जाती हैं। हाँ/नहीं
(5) इन योजनाओ को लागू करने में आपके विचार में क्या क्या कमियां है। हाँ/नहीं
(6) इन योजनाओं को अत्याधिक सफल बनाने में आपके सुझाव। हाँ/नहीं

9. इस स्कूल में किस-किस क्षेत्र (गौंवों) से बालिकाएं आ सकती हैं?

(i) निकटतम बालिका मिडिल विद्यालय की दूरी— कि मी
(ii) निकटतम बालिका सेकेन्डरी विद्यालय की दूरी— कि मी

10. आपके विचार और अनुभव से बालिकाएं किन प्रमुख कारणों से अपनी शिक्षा जारी रखती हैं?

11. उन मुख्य कारणो को बताइये जिसकी वजह से आपकी कक्षा में से बालिकायें स्कूल छोडकर चली गई है।

12. (i) आपके स्कूल मे कक्षानुसार औसत (प्रतिशत में) उपस्थिति कितनी है?
    (ii) आपके स्कूल में प्राय: किस वर्ग की बालिकायें अधिकाशत अनियमित रूप से आती है? कक्षानुसार संख्या बताएं।

    (iii) बालिकाओ के नियमित रूप से स्कूल नहीं आने के कुछ मुख्य कारण बताईये।

13. क्या आपने बालिकाओं के स्कूल छोडने की समस्या को सुलझाने का प्रयास किया है? हॉं/नहीं
    यदि हां, तो जो कदम उठाए हैं उनको लिखें।

14 बीच मे पढाई छोडने वाली बालिकाओं की सख्या को कम करने के लिए सुझाव दीजिए।

15. बालिकाओं के विद्यालय में उपस्थिति सुधारने के लिए सुझाव दीजिए।

16. बालिकाओं के स्कूल मे नामांकन मे वृद्धि के लिए सुझाव दीजिए।

17. परिवार में श्रम विभाजन का स्पष्टीकरण करें।

क्रम. स	कार्यकलाप	व्यस्क		बच्चे	
		पुरुष	महिला	बालिका	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	झाडू लगाना				
(iv)	कपडे धोना				
(v)	बाजार का काम				
(vi)	बच्चो की देखभाल				
(vii)	बीमारो की देखभाल				
(viii)	बडे बूढों की देखभाल				
(ix)	पानी भर कर लाना				
(x)	पशु का चारा लगाना				
(xi)	ईंधन बटोरना/उपले बनाना				
(xii)	पशु पालन				
(xiii)	पशु चराना				
(xiv)	कृषि संबंधी क्रिया कलाप				
(xv)	घरेलू उत्पादन				
(xvi)	कोई अन्य (स्पष्ट करें)				

18. परिवार निर्णायक भूमिका
तुम्हारे घर में निम्न निर्णय कौन लेता है?
(i) घरेलू कार्य (ii) बच्चो की पढाई
(iii) बचत (iv) लडके और लडकियों की शादी

19 बच्चों के लिए शैक्षिक आकाक्षा. (i) बालिका (ii) बालक

20 बच्चों के लिए व्यवसायिक आकाक्षा

क्रम स	व्यवसाय	बालिका	बालक
1	2	3	4
(i)	डाक्टर		
(ii)	इंजीनीयर		
(iii)	वकील		
(iv)	अध्यापक		
(v)	नर्स		
(vi)	सरकारी कर्मचारी		
(vii)	पुलिस अधिकारी		
(viii)	राजनैतिक नेता		
(ix)	व्यापारी		
(x)	गृहिणी		
(xi)	कोई अन्य (स्पष्टी करे)		

21. बालिकाओं के सामान्यतः विद्यालय बीच में छोड़ने के कुछ कारण नीचे दिए गए हैं। मान्य कारणों के सामने किसी एक पर (√) का निशान लगाएँ

क्र. संख्या	कारण	सहमत हैं	कोई मत नहीं	सहमत नहीं
(क)	अभिभावक बालिकाओ की शिक्षा का व्यय नहीं वहन कर सकते।			
(ख)	पारिवारिक धन्धे में सहायता करने के लिए अभिभावकों को उनकी सहायता चाहिए।			
(ग)	विद्यालय का वातावरण उत्साहजनक नहीं है। (अपर्याप्त भौतिक सुविधाएँ, खराब विद्यालय भवन, आदि के कारण)			
(घ)	समुदाय का बालिक शिक्षा के प्रति विरोधी रवैया।			
(च)	कक्षा में आवश्यकता से अधिक छात्र सख्या के कारण शिक्षक बच्चो पर व्यक्तिगत ध्यान नही दे सकते है।			
(छ)	कई कक्षाओ के लिए एक ही शिक्षक होने के कारण।			
(ज)	विद्यालय का समय बालिकाओ के लिए उपयुक्त नही है।			
(झ)	समुदाय का शिक्षा के लाभ से अवगत न होना।			
(ण)	ग्राम समुदाय में निरक्षरता।			
(त)	समुदाय की यह भावना है कि शिक्षा उनकी जरूरतों को पूरा नही कर सकती।			
(थ)	छोटी आयु में शादी होना।			
(द)	बालकिओं के लिए अलग विद्यालय नहीं है।			
(ध)	बालिकाओ को पुरूष-शिक्षकों द्वारा पढ़ाया जाना माता-पिता नापसद करते है।			
(य)	बालिकाओं का घर पर छोटे बहन-भाई की देखभाल करनी पड़ती है।			
(र)	अधिकतर बालिकाओं के लिए विद्यालय काफी दूर है।			
(ल)	कोई अन्य (स्पष्ट करें)			

22. बालिका शिक्षा की उपयोगिता। कृपया निम्नलिखित के बारे में अपनी राय बताइए।

(क) क्या आवश्यकता पडने पर शिक्षा ग्राम की बालिकाओ को अपनी रोज़ी रोटी कमाने का अवसर प्रदान करेगी? हाँ/नही/पता नहीं

(ख) क्या शिक्षित बालिकाएँ अधिक परिश्रम वाले कार्यो को करने से दूर रहना चाहती हैं? हाँ/नही/पता नहीं

(ग) क्या शिक्षा बालिकाओं को अपने फालतू समय को सदुपयोग में लाने में सहायता करती है? हाँ/नही/पता नहीं

(घ) क्या शिक्षित बालिकाओं को पुरानी मान्यताओ में अधिक विश्वास नही है? हाँ/नही/पता नही

(ग) क्या शिक्षा बालिकाओ को अच्छी गृहणी बनने मे सहायता देती है? हाँ/नही/पता नही

(च) बालिकाओं को शिक्षा दिलाने से उनके लिए उचित/अच्च्या सबंध तलाश करने में आसानी रहेगी हाँ/नही/पता नहीं

(छ) बालिकाओं को शिक्षा दिलाने से उनके लिए उचित/अच्छा सबंध तलाशा करने में आसानी रहेगी। हाँ/नही/पता नही

(ज) क्या शिक्षा प्राप्त बालिकाएँ ग्राम की सामान्य स्थिति में सुधार करने मे (जैसे सफाई, अनपढ़ो को पढ़ाना, आदि) रूचि लेगी? हाँ/नही/पता नहीं

23. क्या आपको लडके/लडकियों का एक ही संस्था मे पढ़ाने में काई आपत्ति है? यदि हाँ तो क्यो?

24. क्या आपको बालिकाओं को पुरुष शिक्षकों द्वारा पढ़ाये जाने पर कोई आपत्ति है? यदि हाँ तो क्यो?

25. लिंग समानता

क्रम. सं.	कथन	विचार	
		सहमत	असहमत
1	2	3	4
(i)	बालको एवं बालिकाओं को समान शिक्षा की आवश्यकता है।		
(ii)	कर्तव्यों एवं जिम्मेवारियों का बालकों एवं बालिकाओं मे समान विभाजन होना चाहिये।		
(iii)	बालक एवं बालिका को समान भोजन की आवश्यकता है।		
(iv)	बालकों एवं बालिकाओ की समान स्वास्थ्य एवं चिकित्सक देखभाल होनी चाहिये।		
(v)	बालकों एवं बालिकाओ को एक समान स्वतन्त्रता मिलनी चाहिए।		
(vi)	बालकों एवं बालिकाओं के खेलने के लिए एक समान समय मिलना चाहिये।		
(vii)	बालक एवं बालिकाएं सभी कार्य भली भाँति कर सकते हैं।		
(viii)	बालकों एवं बालिकाओं को बच्चो की देखभाल, खाना पकाना एवं स्वास्थ्य संबंधित कौशलो की शिक्षा मिलनी चाहिये।		
(ix)	स्त्रियों एवं पुरूषों के लिए सभी व्यवसाय बराबर उपयुक्त हैं।		
(x)	समान कार्य के लिए बालकों एवं बालिकाओ को समान वेतन मिलना चाहिये।		
(xi)	स्त्रियाँ एवं पुरुष समान रूप से हर जिम्मेवारी निभा सकते हैं।		
(xii)	पति-पत्नी को सभी निर्णय मिलकर लेने चाहिये।		
(xiii)	बालक व बालिकाओ मे समान बुद्धिमता व प्रतिभाये होतीं है		

शिक्षक अनुसूची

GS 5

1 नाम

(i) स्थानीय पता

(ii) स्थाई पता

2. निवास स्थान से विद्यालय की दूरी कि. मी.

3. यातायात का साधन

4 आयु

5. लिंग

6. शैक्षिक योग्यता

7. सेवा की अवधि

8. पढ़ाई जाने वाली कक्षायें

9. आपके विचार और अनुभव से बालिकाएँ किन प्रमुख कारणों से विद्यालय में अपनी शिक्षा जारी रखती हैं?

10. उन मुख्य कारणो को बताये जिसकी वजह से आपकी कक्षा में से बालिकायें स्कूल छोड़ कर चली गईं?

(i) आर्थिक कारण

(ii) सामजिक कारण

(iii) शिक्षा/विद्यालय सम्बन्धित कारण

(iv) अन्य कारण (स्पष्ट करें)

11. वह छात्रायें जो प्राय: स्कूल में अनुपस्थित रहती हैं, कृपया कारण बताएँ।

12. वह छात्राये जो प्राय स्कूल में देर से पहुँचती है, कृपया कारण बताएँ।

13 जिन छात्राओं ने स्कूल छोड दिया है उन्हें स्कूल में लाने के लिए आपके प्रयत्न

(i) परिवार से सम्बन्ध स्थापित किया
(ii) बालिकाओं की कठिनाईयो को देर करने का प्रयत्न किया
(iii) बालिका शिक्षा अभियान चलाया
(iv) कोई अन्य (स्पष्ट करें)

13 बीच मे ही पढाई छोड़ने वाली बालिकाओ की सख्या को कम करने के लिए सुझाव दीजिए।

14 बालिकाओं की विद्यालय मे उपस्थिति सुधारने के लिए सुझाव दीजिए।

15. बालिकाओ के स्कूल में नामाकन में वृद्धि के लिए सुझाव दीजिए।

16. परिवार में श्रम विभाजन का स्पष्टीकरण करें।

क्रम. सं	कार्यकलाप	व्यस्क		बच्चे	
		पुरुष	महिला	बालिका	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	झाड़ू लगाना				
(iv)	कपड़े धोना				
(v)	बाजार का काम				
(vi)	बच्चो की देखभाल				
(vii)	बीमारो की देखभाल				
(viii)	बडे बूढ़ों की देखभाल				
(ix)	पानी भर कर लाना				
(x)	पशु का चारा लगाना				
(xi)	ईंधन बटोरना/उपले बनाना				
(xii)	पशु पालन				
(xiii)	पशु चराना				
(xiv)	कृषि संबधी क्रिया कलाप				
(xv)	घरेलू उत्पादन				
(xvi)	कोई अन्य (स्पष्ट करें)				

17. परिवार निर्णायक भूमिका
तुम्हारे घर मे निम्न निर्णय कौन लेता है?
(i) घरेलू कार्य
(ii) बच्चो की पढाई
(iii) बचत
(iv) लडके और लड़कियों की शादी

18. बच्चो की लिए शैक्षिक आकाक्षा (i) बालिका (ii) बालक

19 बच्चो के लिए व्यवसायिक आकांक्षा

क्रम सं.	व्यवसाय	बालिका	बालक
1	2	3	4
(i)	डाक्टर		
(ii)	इंजीनीयर		
(iii)	वकील		
(iv)	अध्यापक		
(v)	नर्स		
(vi)	सरकारी कर्मचारी		
(vii)	पुलिस अधिकारी		
(viii)	राजनैतिक नेता		
(ix)	व्यापारी		
(x)	गृहिणी		
(xi)	कोई अन्य (स्पष्टी करें)		

20. बालिकाओं के सामान्यत: विद्यालय बीच में छोडने के कुछ कारण नीचे दिए गए हैं। मान्य कारणों के सामने किसी एक पर (√) का निशान लगाएँ

क्र. संख्या	कारण	सहमत हैं	कोई मत नहीं	सहमत नहीं
(क)	अभिभावक बालिकाओ की शिक्षा का व्यय नहीं वहन कर सकते।			
(ख)	पारिवारिक धन्धे में सहायता करने के लिए अभिभावकों को उनकी सहायता चाहिए।			
(ग)	विद्यालय का वातावरण उत्साहजनक नही है। (अपर्याप्त भौतिक सुविधाएँ, खराब विद्यालय भवन, आदि के कारण)			
(घ)	समुदाय का बालिक शिक्षा के प्रति विरोधी रवैया।			
(च)	कक्षा में आवश्यकता से अधिक छात्र संख्या के कारण शिक्षक बच्चो पर व्यक्तिगत ध्यान नही दे सकते है।			
(छ)	कई कक्षाओं के लिए एक ही शिक्षक होने के कारण।			
(ज)	विद्यालय का समय बालिकाओ के लिए उपयुक्त नही है।			
(झ)	समुदाय का शिक्षा के लाभ से अवगत न होना.			
(ण)	ग्राम समुदाय में निरक्षरता।			
(त)	समुदाय की यह भावना है कि शिक्षा उनकी जरूरतों को पूरा नही कर सकती।			
(थ)	छोटी आयु मे शादी होना।			
(द)	बालकिाओं के लिए अलग विद्यालय नही हैं।			
(ध)	बालिकाओं को पुरूष-शिक्षको द्वारा पढाया जाना माता-पिता नापसद करते है।			
(य)	बालिकाओं का घर पर छोटे बहन-भाई की देखभाल करनी पडती है।			
(र)	अधिकतर बालिकाओं के लिए विद्यालय काफी दूर है।			
(ल)	कोई अन्य (स्पष्ट करें)			

21 बालिका शिक्षा की उपयोगिता। कृपया निम्नलिखित के बारे मे अपनी राय बताइए।

(क) क्या आवश्यकता पडने पर शिक्षा ग्राम की बालिकाओ को अपनी रोजी रोटी कमाने का अवसर प्रदान करेगी? हाँ/नही/पता नही

(ख) क्या शिक्षित बालिकाएँ अधिक परिश्रम वाले कार्यो को करने से दूर रहना चाहती हैं? हाँ/नही/पता नही

(ग) क्या शिक्षा बालिकाओ को अपने फालतू समय को सदुपयोग मे लाने मे सहायता करती है? हाँ/नही/पता नहीं

(घ) क्या शिक्षित बालिकाओ को पुरानी मान्यताओ मे अधिक विश्वास नहीं है? हाँ/नही/पता नही

(ग) क्या शिक्षा बालिकाओ को अच्छी गृहणी बनने मे सहागता देती है? हाँ/नही/पता नही

(च) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्छा संबध तलाश करने में आसानी रहेगी हाँ/नहीं/पता नही

(छ) बालिकाओं को शिक्षा दिलाने से उनके लिए उचित/अच्छा सबंध तलाशा करने में आसानी रहेगी। हाँ/नही/पता नही

(ज) क्या शिक्षा प्राप्त बालिकाएँ ग्राम की सामान्य स्थिति में सुधार करने मे (जैसे सफाई, अनपढो को पढाना, आदि) रूचि लेगी? हाँ/नही/पता नही

क्या आपको लडके/लडकियों का एक ही सस्था मे पढ़ाने मे कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यो?

क्या आपको बालिकाओ को पुरुष शिक्षकों द्वारा पढ़ाये जाने पर कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यों?

लिंग समानता

ग्र.	कथन	विचार		
		सहमत	असहमत	कोई विचार नहीं
	2	3	4	5
	बालको एवं बालिकाओ को समान शिक्षा की आवश्यकता है।			
	कर्तव्यो एव जिम्मेवारियो का बालको एवं बालिकाओ मे समान विभाजन होना चाहिये।			
	बालक एवं बालिका को समान भोजन की आवश्यकता है।			
	बालकों एव बालिकाओ की समान स्वास्थ्य एवं चिकित्सक देखभाल होनी चाहिये।			
	बालको एव बालिकाओ को एक समान स्वतत्रता मिलनी चाहिए।			
	बालकों एवं बालिकाओं के खेलने के लिए एक समान समय मिलना चाहिये।			
	बालक एवं बालिकाएं सभी कार्य भली भाँति कर सकते है।			
	बालको एवं बालिकाओं को बच्चो की देखभाल, खाना पकाना एवं स्वास्थ्य संबंधित कौशलों की शिक्षा मिलनी चाहिये।			
	स्त्रियो एवं पुरूषो के लिए सभी व्यवसाय बराबर उपयुक्त है।			
	समान कार्य के लिए बालकों एवं बालिकाओं को समान वेतन मिलना चाहिये।			
	स्त्रियाँ एव पुरुष समान रूप से हर जिम्मेवारी निभा सकते हैं।			
	पति-पत्नी को सभी निर्णय मिलकर लेने चाहिये।			
	बालक व बालिकाओं में समान बुद्धिमता व प्रतिमाये होती हैं			

समुदाय प्रधान अनुसूचा

1. नाम और पता

2. लिंग

3. आयु

4. शैक्षिक योग्यता

5. व्यवसाय

6. जो भी उपयुक्त हो उस पर (√) निशान लगाये।
   आप का कार्य क्षेत्र ·
   (i) विधान सभा सदस्य हैं
   (ii) ग्राम प्रधान है
   (iii) सदस्य/सरपच
   (iv) डाक्टर
   (v) अध्यापक
   (vi) अनौपचारिक प्रशिक्षक
   (vii) आगनवाडी कर्मचारी
   (viii) समाज सेवक
   (ix) प्रशासक
   (x) नियोजक
   (xi) अन्य कोई (स्पष्ट करें)

7. इस गाँव से आप कितने समय से सबंधित है? (वर्षों मे बताये)

8. क्या महिलायें निम्नलिखित सस्थाओं मे भाग लेती हैं?
   (i) ग्राम पचायत बैठक — हाँ/नही/कभी-कभी
   (ii) महिला मंडल — हाँ/नही/कभी-कभी
   (iii) अन्य, राजनैतिक और सामाजिक सगठन (स्पष्ट करें) — हाँ/नही/कभी-कभी

9. कौन से क्रियाकलाप/कार्यक्रम आपने गाँव में शुरू किये हैं? (ब्यौरा दें)
   (i) विकास सबधी
   (ii) शिक्षा सबधी
   (iii) सामाजिक और सास्कृतिक
   (iv) धार्मिक
   (v) महिला विकास सबधी
   (vi) बाल किास सबधी
   (v) अन्य (स्पष्ट करें)

10. क्या महिलाएँ गाँव के क्रियाकलापों मे निर्णायक भूमिका निभाती हैं? जैसे कि–
   (i) विकास सबधी — हाँ/नही/कभी-कभी
   (ii) शिक्षा सबधी — हाँ/नही/कभी-कभी
   (iii) सामाजिक और सौंस्कृतिक — हाँ/नही/कभी-कभी
   (iv) धार्मिक — हाँ/नही/कभी-कभी
   (v) अन्य (स्पष्ट करें) — हाँ/नही/कभी-कभी

11. (i) क्या आपके गाँव में विद्यालय है? — हाँ/नही
   (ii) क्या आपके गाँव की सभी बालिकाएँ विद्यालय जाती हैं? — हाँ/नही
   (iii) यदि नही जाती, तो किन कारणो से?
   (क) आर्थिक कारण

   (ख) सामजिक कारण

(ग) शिक्षा/विद्यालय सम्बन्धित कारण

(घ) अन्य कारण (स्पष्ट करें)

(iv) यदि विद्यालय नहीं है तो आपने स्कूल खुलवाने के लिए कोई प्रयास किया है या नहीं? कृपया ब्यौरा दीजिए।

12 क्या आपने माता-पिता को बालिकाओं को शिक्षित करने के लिए प्रोत्साहित किया है? कृपया ब्यौरा दीजिए।

13. (i) क्या समुदाय ने गत वर्षों में बालिकाओं की शिक्षा में बढ़ोतरी के लिए कोई प्रयास किये हैं? हाँ/नहीं
(ii) यदि हाँ, तो कृपया ब्यौरा दें।

14 क्या आपके गाँव/शहर में बालिकाओ की शिक्षा को बढ़ाने के लिए निम्नलिखित योजनाएँ व कार्यक्रम चलाए जा रहे है।

क्रम	वर्ग	निशुल्क भोजन	निशुल्क किताब	निशुल्क यूनिफार्म	उपस्थिति छात्रवृति	कोई अन्य
1	2	3	4	5	6	7
(i)	अनुसूचित जाति					
(ii)	जन जाति					
(iii)	अन्य					

15. (i) क्या गाँव में कोई अनौपचारिक शिक्षा केन्द्र है? हाँ/नहीं
(ii) यदि नहीं, तो क्या आप गाँव में अनौपचारिक शिक्षा केन्द्र खुलवाना चाहते हैं? हाँ/नहीं/पता नहीं
(iii) यदि हाँ, तो अनौपचारिक शिक्षा केन्द्र को गाँव क्या सुविधाए उपलब्ध कर सकता है?
(अ) स्थान उपलब्ध कराना (ब) अध्यापक/स्वयं सेवक
(स) कोई अन्य

16. क्या आप के विचार में बालिकाओं के लिए अलग से विद्यालय व अनौपचारिक केन्द्र की आवश्यकता है? हाँ/नहीं

17. परिवार में श्रम विभाजन का स्पष्टीकरण करें।

क्रम. सं.	कार्यकलाप	व्यस्क		बच्चे	
		पुरुष	महिला	बालिका	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	झाडू लगाना				
(iv)	कपड़े धोना				
(v)	बाजार का काम				
(vi)	बच्चों की देखभाल				
(vii)	बीमारों की देखभाल				
(viii)	बडे बूढ़ों की देखभाल				
(ix)	पानी भर कर लाना				
(x)	पशु का चारा लगाना				
(xi)	ईंधन बटोरना/उपले बनाना				
(xii)	पशु पालन				
(xiii)	पशु चराना				
(xiv)	कृषि सबंधी क्रिया कलाप				
(xv)	घरेलू उत्पादन				
(xvi)	कोई अन्य (स्पष्ट करें)				

18. परिवार निर्णायक भूमिका
तुम्हारे घर में निम्न निर्णय कौन लेता है?
(i) घरेलू कार्य
(ii) बच्चों की पढ़ाई
(iii) बचत
(iv) लडके और लडकियो की शादी

19. बच्चों की लिए शैक्षिक आकांक्षा (i) बालिका (ii) बालक

20. बच्चों के लिए व्यवसायिक आकांक्षा

क्रम सं	व्यवसाय	बालिका	बालक
1	2	3	4
(i)	डाक्टर		
(ii)	इंजीनीयर		
(iii)	वकील		
(iv)	अध्यापक		
(v)	नर्स		
(vi)	सरकारी कर्मचारी		
(vii)	पुलिस अधिकारी		
(viii)	राजनैतिक नेता		
(ix)	व्यापारी		
(x)	गृहिणी		
(xi)	कोई अन्य (स्पष्टी करें)		

21. बालिकाओं के सामान्यत विद्यालय बीच में छोडने के कुछ कारण नीचे दिए गए हैं। मान्य कारणों के सामने किसी एक पर (√) का निशान लगाएँ

क्र संख्या	कारण	सहमत हैं	कोई मत नहीं	सहमत नहीं
(क)	अभिभावक बालिकाओ की शिक्षा का व्यय नही वहन कर सकते।			
(ख)	पारिवारिक धन्धे मे सहायता करने के लिए अभिभावको को उनकी सहायता चाहिए।			
(ग)	विद्यालय का वातावरण उत्साहजनक नही है। (अपर्याप्त भौतिक सुविधाएँ, खराब विद्यालय भवन, आदि के कारण)			
(घ)	समुदाय का बालिक शिक्षा के प्रति विरोधी रवैया।			
(च)	कक्षा में आवश्यकता से अधिक छात्र संख्या के कारण शिक्षक बच्चो पर व्यक्तिगत ध्यान नही दे सकते है।			
(छ)	कई कक्षाओ के लिए एक ही शिक्षक होने के कारण।			
(ज)	विद्यालय का समय बालिकाओ के लिए उपयुक्त नही है।			
(झ)	समुदाय का शिक्षा के लाभ से अवगत न होना।			
(ण)	ग्राम समुदाय मे निरक्षरता।			
(त)	समुदाय की यह भावना है कि शिक्षा उनकी जरूरतों को पूरा नही कर सकती।			
(थ)	छोटी आयु मे शादी होना।			
(द)	बालकिाओं के लिए अलग विद्यालय नही है।			
(ध)	बालिकाओ को पुरूष-शिक्षकों द्वारा पढाया जाना माता-पिता नापसद करते है।			
(य)	बालिकाओं का घर पर छोटे बहन-भाई की देखभाल करनी पडती है।			
(र)	अधिकतर बालिकाओ के लिए विद्यालय काफी दूर है।			
(ल)	कोई अन्य (स्पष्ट करें)			

22 बालिका शिक्षा की उपयोगिता। कृपया निम्नलिखित के बारे मे अपनी राय बताइए।

(क) क्या आवश्यकता पडने पर शिक्षा ग्राम की बालिकाओ को अपनी रोजी रोटी कमाने का अवसर प्रदान करेगी? हाँ/नही/पता नहीं

(ख) क्या शिक्षित बालिकाएँ अधिक परिश्रम वाले कार्यों को करने से दूर रहना चाहती हैं? हाँ/नही/पता नहीं

(ग) क्या शिक्षा बालिकाओ को अपने फालतू समय को सदुपयोग मे लाने मे सहायता करती है? हाँ/नहीं/पता नही

(घ) क्या शिक्षित बालिकाओ को पुरानी मान्यताओं मे अधिक विश्वास नही है? हाँ/नहीं/पता नही

(ग) क्या शिक्षा बालिकाओ को अच्छी गृहणी बनने में सहायता देती है? हाँ/नही/पता नहीं

(च) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्छा संबंध तलाश करने मे आसानी रहेगी हाँ/नही/पता नहीं

(छ) बालिकाओं को शिक्षा दिलाने से उनके लिए उचित/अच्छा सबध तलाशा करने मे आसानी रहेगी। हाँ/नही/पता नहीं

(ज) क्या शिक्षा प्राप्त बालिकाएँ ग्राम की सामान्य स्थिति मे सुधार करने में (जैसे सफाई, अनपढो को पढाना, आदि) रूचि लेगी? हाँ/नही/पता नहीं

23. क्या आपको लड़के/लड़कियों का एक ही संस्था में पढ़ाने में कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यों?

24. क्या आपको बालिकाओं को पुरुष शिक्षको द्वारा पढ़ाये जाने पर कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यों?

25. लिंग समानता

क्रम. सं.	कथन	विचार		
		सहमत	असहमत	कोई विचार नहीं
1	2	3	4	5
(i)	बालकों एवं बालिकाओं को समान शिक्षा की आवश्यकता है।			
(ii)	कर्तव्यों एवं जिम्मेवारियों का बालकों एवं बालिकाओं में समान विभाजन होना चाहिये।			
(iii)	बालक एवं बालिका को समान भोजन की आवश्यकता है।			
(iv)	बालकों एवं बालिकाओं की समान स्वास्थ्य एवं चिकित्सक देखभाल होनी चाहिये।			
(v)	बालकों एव बालिकाओं को एक समान स्वतंत्रता मिलनी चाहिए।			
(vi)	बालकों एवं बालिकाओं के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एव बालिकाएं सभी कार्य भली भाँति कर सकते हैं।			
(viii)	बालकों एवं बालिकाओं को बच्चो की देखभाल, खाना पकाना एवं स्वास्थ्य संबंधित कौशलों की शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियों एवं पुरूषों के लिए सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिए बालको एवं बालिकाओं को समान वेतन मिलना चाहिये।			
(xi)	स्त्रियाँ एवं पुरुष समान रूप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	पति-पत्नी को सभी निर्णय मिलकर लेने चाहिये।			
(xiii)	बालक व बालिकाओ मे समान बुद्धिमता व प्रतिभायें होती है			

ग्राम - पंचायत/सभा के सरपंच/मुखिया अनुसूची

GS-7

1 ग्राम का नाम 2. ब्लॉक /तहसील/ताल्लुक

3. जिला

5 ग्राम सरपच/मुखिया का नाम

6 सरपच/मुखिया की आयु (पूर्ण वर्षो मे) 7 सरपंच/मुखिया का शिक्षा स्तर

8 (क) क्या आप जानते है कि सरकार ने ग्राम-पचायतों को शिक्षा के विकास के लिए विशेष रूप से कुछ जिम्मेदीरिया सौंपी है? हाँ/नही

(ख) यदि हाँ, तो वे क्या जिम्मेदारियाँ है

(ग) ग्राम-पंचायत ने इन जिम्मेदारियो को पूरा करने के लिए क्या-क्या कदम उठाए है?

(घ) उपरोक्त जिम्मेदारियो को पूरा करने मे ग्राम-पचायत को क्या-क्या कठिनाइयाँ आई है या रही है?

9. (क) इस समय ग्राम मे बालिकाओं के लिए जो शिक्षा सुविधाएँ उपलब्ध है क्या आप उनसे सतुष्ट है हाँ/नहीं

(ख) यदि सतुष्ट नही है, तो आपकी राय मे ग्राम-पचायत को इन सुविधाओं के सुधार के लिए क्या-क्या और करना चाहिए?

10 सरकार से आप बालिकाओं की शिक्षा के विस्तार के लिए और क्या सुविधाएँ चाहते है?

11 अपने ग्राम की बालिकाओ के स्कूल न जाने के प्रमुख कारण बताइए?

(क) आर्थिक कारण

(ख) सामजिक कारण

(गा) शिक्षा/विद्यालय सम्बन्धित कारण

(घ) अन्य कारण (स्पष्ट करे)

12. परिवार मे श्रम विभाजन का स्पष्टीकरण करें।

क्रम. स.	कार्यकलाप	व्यस्क		बच्चे	
		पुरुष	महिला	बालिका	बालक
1	2	3	4	5	6
(i)	खाना पकाना				
(ii)	बर्तन साफ करना				
(iii)	झाडू लगाना				
(iv)	कपडे धोना				
(v)	बाजार का काम				
(vi)	बच्चो की देखभाल				
(vii)	बीमारों की देखभाल				
(viii)	बडे बूढों की देखभाल				
(ix)	पानी भर कर लाना				
(x)	पशु का चारा लगाना				
(xi)	ईंधन बटोरना/उपले बनाना				
(xii)	पशु पालन				
(xiii)	पशु चराना				
(xiv)	कृषि सबंधी क्रिया कलाप				
(xv)	घरेलू उत्पादन				
(xvi)	कोई अन्य (स्पष्ट करें)				

13 परिवार निर्णायक भूमिका·
तुम्हारे घर मे निम्न निर्णय कौन लेता है?
(i) घरेलू कार्य
(ii) बच्चो की पढाई
(iii) बचत
(iv) लडके और लडकियो की शादी

14 बच्चो की लिए शैक्षिक आकाक्षा (i) बालिका (ii) बालक

15. बच्चों के लिए व्यवसायिक आकाक्षा

क्रम सं	व्यवसाय	बालिका	बालक
1	2	3	4
(i)	डाक्टर		
(ii)	इजीनीयर		
(iii)	वकील		
(iv)	अध्यापक		
(v)	नर्स		
(vi)	सरकारी कर्मचारी		
(vii)	पुलिस अधिकारी		
(viii)	राजनैतिक नेता		
(ix)	व्यापारी		
(x)	गृहिणी		
(xi)	कोई अन्य (स्पष्टी करे)		

16. बालिकाओ के सामान्यतः विद्यालय बीच मे छोडने के कुछ कारण नीचे दिए गए है। मान्य कारणों के सामने किसी एक पर (√) का निशान लगाएँ

क्र. सख्या	कारण	सहमत है	कोई मत नहीं	सहमत नहीं
(क)	अभिभावक बालिकाओ की शिक्षा का व्यय नहीं वहन कर सकते।			
(ख)	पारिवारिक धन्धे में सहायता करने के लिए अभिभावको को उनकी सहायता चाहिए।			
(ग)	विद्यालय का वातावरण उत्साहजनक नहीं है। (अपर्याप्त भौतिक सुविधाएँ, खराब विद्यालय भवन, आदि के कारण)			
(घ)	समुदाय का बालिक शिक्षा के प्रति विरोधी रवैया।			
(च)	कक्षा मे आवश्यकता से अधिक छात्र सख्या के कारण शिक्षक बच्चों पर व्यक्तिगत ध्यान नही दे सकते है।			
(छ)	कई कक्षाओ के लिए एक ही शिक्षक होने के कारण।			
(ज)	विद्यालय का समय बालिकाओ के लिए उपयुक्त नही है।			
(झ)	समुदाय का शिक्षा के लाभ से अवगत न होना।			
(ण)	ग्राम समुदाय में निरक्षरता।			
(त)	समुदाय की यह भावना है कि शिक्षा उनकी जरूरतों को पूरा नही कर सकती।			
(थ)	छोटी आयु में शादी होना।			
(द)	बालकिाओ के लिए अलग विद्यालय नही है।			
(ध)	बालिकाओं को पुरूष-शिक्षकों द्वारा पढाया जाना माता-पिता नापसद करते है।			
(य)	बालिकाओ का घर पर छोटे बहन-भाई की देखभाल करनी पडती है।			
(र)	अधिकतर बालिकाओं के लिए विद्यालय काफी दूर है।			
(ल)	कोई अन्य (स्पष्ट करें)			

17. बालिका शिक्षा की उपयोगिता। कृपया निम्नलिखित के बारे में अपनी राय बताइए।

(क) क्या आवश्यकता पडने पर शिक्षा ग्राम की बालिकाओ को अपनी रोजी रोटी कमाने का अवसर प्रदान करेगी? हाँ/नही/पता नहीं

(ख) क्या शिक्षित बालिकाएँ अधिक परिश्रम वाले कार्यो को करने से दूर रहना चाहती है? हाँ/नही/पता नही

(ग) क्या शिक्षा बालिकाओ को अपने फालतू समय को सदुपयोग मे लाने मे सहायता करती है? हाँ/नही/पता नही

(घ) क्या शिक्षित बालिकाओ को पुरानी मान्यताओ मे अधिक विश्वास नही है? हाँ/नहीं/पता नहीं

(ग) क्या शिक्षा बालिकाओं को अच्छी गृहणी बनने मे सहायता देती है? हाँ/नही/पता नही

(च) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्या सबध तलाश करने मे आसानी रहेगी हाँ/नही/पता नहीं

(छ) बालिकाओ को शिक्षा दिलाने से उनके लिए उचित/अच्छा सबंध तलाशा करने मे आसानी रहेगी। हाँ/नही/पता नहीं

(ज) क्या शिक्षा प्राप्त बाालिकाएँ ग्राम की सामान्य स्थिति मे सुधार करने मे (जैसे सफाई, अनपढो को पढ़ाना, आदि) रूचि लेगी? हाँ/नही/पता नही

18. क्या आपको लडके/लडकियों का एक ही संस्था मे पढाने मे कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यो?

19. क्या आपको बालिकाओं को पुरुष शिक्षकों द्वारा पढाये जाने पर कोई आपत्ति है? हाँ/नहीं
यदि हाँ तो क्यो?

20 लिंग समानता

क्रम स	कथन	विचार		
		सहमत	असहमत	कोई विचार नहीं
1	2	3	4	5
(i)	बालको एव बालिकाओं को समान शिक्षा की आवश्यकता है।			
(ii)	कर्तव्यों एव जिम्मेवारियो का बालको एवं बालिकाओ में समान विभाजन होना चाहिये।			
(iii)	बालक एवं बालिका को समान भोजन की आवश्यकता है।			
(iv)	बालकों एव बालिकाओ की समान स्वास्थ्य एव चिकित्सक देखभाल होनी चाहिये।			
(v)	बालकों एव बालिकाओ को एक समान स्वतन्त्रता मिलनी चाहिए।			
(vi)	बालको एवं बालिकाओ के खेलने के लिए एक समान समय मिलना चाहिये।			
(vii)	बालक एव बालिकाए सभी कार्य भली भाँति कर सकते हैं।			
(viii)	बालको एव बालिकाओ को बच्चो की देखभाल, खाना पकाना एव स्वास्थ्य सबंधित कौशलो की शिक्षा मिलनी चाहिये।			
(ix)	स्त्रियों एव पुरूषो के लिए सभी व्यवसाय बराबर उपयुक्त हैं।			
(x)	समान कार्य के लिए बालकों एव बालिकाओ को समान वेतन मिलना चाहिये।			
(xi)	स्त्रियाँ एवं पुरुष समान रूप से हर जिम्मेवारी निभा सकते हैं।			
(xii)	पति-पत्नी को सभी निर्णय मिलकर लेने चाहिये।			
(xiii)	बालक व बालिकाओं में समान बुद्धिमता व प्रतिभाये होती है			